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## P R E F A C E.

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THE first volume of the "Transactions of the American Ethnological Society" was published in 1845, and copies of it were sent to many learned societies and individuals interested in Ethnology in various parts of the world. With but few exceptions the receipt of the volume has been acknowledged, and the Society has received in turn many valuable donations in books, pamphlets, maps, &c., a list of which is prefixed to this volume.

Soon after the publication of the first volume, the Society was made acquainted with the researches of Mr. Squier and Dr. Davis in Ohio, amongst the aboriginal remains of that State. These gentlemen exhibited to the Society their collection of ancient relics taken from the mounds, and drawings and plans of various earthworks and other aboriginal structures of that region. So much were the members of the Society interested in the explorations of these gentlemen, that they resolved to publish a full account of the same in the present volume of its Transactions.

The memoir was scarcely prepared when their discoveries began to attract the attention of the learned, and particularly of the Regents of the Smithsonian Institute at Washington. That institution conceived that the work would be a proper one for them to issue; and overtures were made to the Ethnological Society to relinquish its claim.

To this the Society willingly consented, especially since the authors had added greatly to the size of the work originally contemplated by the explorations of another year, and since the Insti-

tute is far better able to bring the work before the public in a style commensurate with its excellence and importance than the Society with its very limited means. Before being finally adopted by the Institute, the work was submitted in its then shape to the Society for its deliberate opinion, and was examined by a committee appointed for that purpose. The result of their examination was highly favorable to the work. The Society take this opportunity to express their entire confidence in the truthfulness and accuracy of the work in question, as well as of the brief abstract of the same which has been prepared for this volume by Mr. Squier.

It is desirable for the extension of Ethnological Science, and particularly of that portion of it which tends to elucidate the history of the aboriginal American race, that the explorations of Messrs. Squier and Davis, which have been productive of such interesting results, should be extended to other portions of the country.

It is gratifying to state that the science to which this Society is devoted is beginning to receive much attention in many parts of the world. The American Missionaries in distant parts are manifesting an interest in it, inasmuch as many of them are aware that a knowledge of the history, manners, language, and literature (if any) of the nations among whom they labor, is the first essential step to the introduction among them of the religion and knowledge of Christendom. From them many original papers of value have been received, and more are expected.

The Society cannot conclude without expressing its gratification at the noble contribution to our infant science contained in the series of works which are in course of publication as the fruits of the recent American Exploring Expedition. Some of the results of Mr. Hale's investigations will be found in the following pages.

PAPERS READ BEFORE THE AMERICAN ETHNO-  
LOGICAL SOCIETY.

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- An account of certain Antiquities, chiefly stone implements, found in Brazil, with notices of instruments of bone used by the Aborigines at the present day. By Virgil von Helmreichen, of Rio Janeiro.
- An account of the recent Explorations and Discoveries on the site of ancient Nineveh, made by Mr. A. H. Layard, in communications from him to Mr. Kellogg, of Cincinnati, and by the latter to the Society.
- On a collection of Peruvian Antiquities in the cabinet of Senhor Bartoza of Rio de Janeiro. By Thomas Ewbank.
- On the Eloquence of the North American Indians. By Caleb Atwater, of Circleville, Ohio.
- An account of Researches and Discoveries amongst the tumuli and earthworks of Mississippi and Louisiana. By M. W. Dickeson, M. D. of Natchez, Mississippi.
- A catalogue of Antiquities in the collection of M. W. Dickeson, M. D., made by him in Mississippi, Louisiana, Florida, and Texas.
- On the Geographical Distribution and Means of Subsistence of the North American Indians at the time of the discovery of America. By Albert Gallatin. *Published.*
- Serpentine Temples of the United States, with observations on the use of the Serpent Symbol in America, particularly in Mexico and Central America. By E. G. Squier, A. M.
- Ethnographical Sketch of the Mpongwe people, near the Gaboon river, Western Africa. By Theodore Dwight. *Published.*

- On some Mounds on the plain of Oroomiah, Persia, supposed to be the work of the ancient Fire Worshippers. By Rev. J. Perkins, Missionary at Oroomiah.
- View of the Ancient Geography of the Arctic regions of America, from accounts contained in old Northern Manuscripts. By Prof. Charles C. Rafn, of Copenhagen, Denmark. *Published.*
- A description of the Ancient Earthworks on Wolf's Plains in Athens County, Ohio, five miles from the town of Athens, with plans. By S. B. Hildreth, M. D., of Marietta, Ohio.
- Sketch of the Polynesian Language, drawn up from Hale's Ethnology and Philology. By Theodore Dwight. *Published.*
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- Several communications on the Mounds and Earthworks of the Mississippi and Ohio Valleys, and the Relics found in them. By E. H. Davis, M. D., of Chillicothe, Ohio.
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- A letter with a Memoir, giving an account of researches in Syria, and the discovery of Ancient Remains and Inscriptions, addressed to Prof. Robinson, by W. M. Thompson, of Beyroot, Syria.
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- On three Phenician Inscriptions recently discovered in Cyprus, with explanations, by Prof. Roediger. Read by Rev. Dr. Robinson.
- On the Mpongwe Language, and the Ethnography of Western Africa. By the Rev. J. Leighton Wilson, Missionary to the Gaboon Country, West Africa.
- On the Progress of Ethnology. By John Russell Bartlett. *Published.*



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Journal of the American Oriental Society. Vol. I; Nos. 1-3. 1844-47.....	<i>Am. Orient. Soc.</i>
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- Antiquarisk Tidsskrift udgivet af det Kongelige Nordiske Oldskrift-Selskab, 1843-45. Copenhagen..... *Royal Soc. of Northern Antiquaries.*
- Bulletin de la Société Royale des Antiquaires du Nord, 1843. 8vo. Copenhagen, 1845..... *do.*
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ARTICLE I.

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HALE'S INDIANS OF NORTH-WEST AMERICA,

AND

VOCABULARIES OF NORTH AMERICA;

WITH AN INTRODUCTION.

BY ALBERT GALLATIN.



## INTRODUCTION.

---

THIS Introduction embraces four objects: 1. Geographical notices and the means of subsistence of the Indians; 2. Ancient semi-civilization of New Mexico, Rio Gila and its vicinity; 3. Philology; 4. Miscellaneous observations.

It had been originally intended to give, under the first head, a condensed statement of meteorological observations, both in America and Europe; for the double purpose of instituting a correct comparison of the climate of the American sea-shores on the Atlantic, with both that of the opposite sea-shores in Europe, and that of the American shores on the Pacific; and of ascertaining, as far west as the observations extended, the varieties of the American climate in the interior of the country. But the time and labor necessary for a correct analysis of the materials, and the space which the discussion would require, were such as to preclude the possibility of including it in this introduction. A condensed table of the observations, made at different posts under the direction of the Surgeon-General of the Army of the United States, is inserted, to which occasional reference will be made.

In the division into four seasons, the winter embraces the months of December, January, and February; the spring, March, April, and May; the summer, June, July, and August; the autumn, September, October, and November.

## I. GEOGRAPHICAL NOTICES, AND INDIAN MEANS OF SUBSISTENCE.

### SECTION I.

#### CLIMATE.

The remarkable difference of climate north of the Tropics, or within the limits of that which is generally called the Temperate Zone, between the north-west coast of America and that of the Atlantic States, is well known. This phenomenon is not peculiar to America. It may be said, generally, that all the countries which, either on the Atlantic or on the Pacific Ocean, both in Europe and in America, face the west, enjoy a much more temperate climate than those which, both in America and Asia, face the east. This well-ascertained fact has generally been ascribed to the prevalence of the westerly winds, which, in the first instance, crossing respectively through their whole breadth the Pacific and the Atlantic Oceans, acquire the temperature of the sea; whilst, in the other case, they are land-winds, bringing with them the frigid character of the lands they traverse. But, without ascending to the primary cause of the phenomenon, the certain fact of its existence is sufficient for our purpose.

It may also with propriety be observed, that the respective southern boundaries of the Eskimaux have been regulated by that difference of climate. In the country bordering on the Atlantic, they are known to have had permanent establishments, on the northern shores of the Gulf of St. Lawrence, in about latitude  $50^{\circ}$ . On the north-west coast of America, they are not traced farther south than the vicinity of Behring's Bay, or about latitude  $60^{\circ}$ .

It seems that Fort Vancouver is the only place, on the Pacific shores of the United States, where meteorologic observations have been made. Although it lies more than

three degrees of latitude south of Paris, the similarity between the climate of both is striking, not only as regards the mean temperature of the whole year, but also in its distribution among the four seasons. Although Eastport lies nearly one degree of latitude south of Fort Vancouver, the mean annual temperature of this is near  $8^{\circ}$  Fahrenheit higher than that of Eastport; and it is also higher for each of the four seasons. The difference is greatest in winter (more than  $18^{\circ}$ ), and next in spring ( $8^{\circ}$ ). The range, or difference between the hottest and coldest days is, at Fort Vancouver  $78^{\circ}$  Fahrenheit, and at Eastport  $104^{\circ}$ .

It is obvious that the influence of the winds, which are the cause of that remarkable difference of climate, must, in Europe, on receding from the sea-shore, be gradually lessened, till it ceases altogether, and the difference of climate between places in the same latitude, is, besides the different elevation above the level of the sea, determined by other causes; among which may be reckoned, the direction, breadth, and elevation of chains of mountains, and such inland seas as the Baltic and the Mediterranean.

The action of the winds on the climate is altogether different in North America; and there are also essential differences in the topography of the northern portions of the two hemispheres.

The westerly and north-westerly winds, which are the primary cause of the difference of climate between the opposite shores of the Atlantic, are in America land-winds, which prevail in the interior as well as on the sea-shore, as far westwardly as the line which divides the waters of the Atlantic from those of the Pacific. The distinctive feature of the topography of North America is found in the direction of the mountains, which is uniformly north and south, without any transversal chain from east to west, of sufficient elevation to arrest the winds and produce any difference in the climate.

As the winds assume the equal temperature of the seas

or large bodies of water they traverse, countries surrounded by seas enjoy a more temperate and uniform climate. This is exemplified in the most striking manner in the British Isles; and the peninsula of Nova Scotia enjoys also a much more temperate climate than the sea-shore of Maine, which lies south of it. For the same reason, the unequal distribution of the temperature among the several seasons of the year, is modified on the American sea-shores of the Atlantic by the sea-breezes, the temperature of which is always cooler in summer, and warmer in winter, than that of the adjacent land.

Mr. Lawson, the distinguished Surgeon-General of the United States Army, has pointed out the similar effect, produced by the great interior lakes of America, on the climate of the country situated in their vicinity. The area of those lakes contains 94,000 square miles. Lake Ontario is but 232 feet above the level of the sea: the elevation of the others varies from 565 to 596 feet. The mean depth of Lake Erie is but about eighty feet; that of the others varies from 500 to 1000 feet. The effect produced on places in their vicinity will be exemplified by comparing the climate of Niagara with those of Portsmouth and of Prairie du Chien, which lie in nearly the same latitude; and also by comparing that of Michilimackinac with that of either Fort Snelling on the Mississippi, or of Eastport, both of which lie south of Michilimackinac.

The observations along both the sea-shore and the Mississippi corroborate the general law of the mean annual temperature, viz., that, in as far as it is regulated by the latitude, it decreases in a greater ratio as the distance from the equator increases. Thus:

Diff. of lat.	between Eastport, $44^{\circ} 44'$ and St. Augustine, $29^{\circ} 50'$	} $14^{\circ} 54'$	Diff. of mean ann. temp.	$\frac{42.95}{72.66}$	} 29.61
Or about $2^{\circ}$ of Fahrenheit for each degree of latitude.					

Diff. of lat.	between Eastport, $44^{\circ} 44'$ and Fort Monroe, $37^{\circ} 2'$	} $7^{\circ} 42'$	Diff. of mean ann. temp.	$\frac{42.95}{61.43}$	} 18.43
Or 2.4 Fahrenheit for each degree of latitude.					

Diff. of lat. betw'n Ft Monroe,  $37^{\circ} 2'$  }  $7^{\circ} 12'$  Diff. of mean ann. temp.  $\frac{61.43}{72.66}$  } 11.23  
and St. Augustine,  $29^{\circ} 50'$

Or 1.56 Fahrenheit for each degree of latitude.

It will be found in the same manner, that along the Mississippi, from the mouth of St. Peter's River to New Orleans, which differ  $14^{\circ} 43'$  in latitude, the general ratio is 1.72 Fahr. for a degree of latitude ; but between the mouth of St. Peter's River, in lat.  $44^{\circ} 53'$ , and St. Louis, in lat.  $38^{\circ} 28'$ , the ratio is 1.92 Fahr. for a degree of latitude ; and between St. Louis, in lat.  $38^{\circ} 28'$ , and the vicinity of New Orleans, in lat.  $30^{\circ} 10'$ , the ratio is 1.58 Fahr. for a degree of latitude.

But it is in the distribution of the temperature amongst the several seasons and months of the year, that the great difference of climate consists, between places situated under the same latitude and at the same elevation above the sea.

By recurring to the table above mentioned, and comparing places under the same latitude lying respectively along the Atlantic sea-shore and on the Mississippi, it will at once appear that the winters are more severe and the summers warmer on the Mississippi than along the sea-shore. A few instances will show the extent of that difference.

Comparing Fort Snelling, at the confluence of the river St. Peter's with the Mississippi, and in lat.  $44^{\circ} 53'$ , with Eastport, in lat.  $44^{\circ} 44'$ , we have the following results of the temperature in degrees of Fahrenheit :

	Fort Snelling.	Eastport.
Mean Annual Temperature, . . . . .	45.83	42.95
Mean Winter do. . . . .	15.95	22.95
Mean Summer do. . . . .	72.75	62.10
Mean Temperature of the coolest month, .	13.58	20.68
Do. do. of the hottest month, .	75.47	64.55
Coolest day in the year, . . . . .	—26.	—13.
Hottest day in the year, . . . . .	93.	91.
Range between hottest and coolest day, .	119.	104.

Comparing Prairie du Chien, on the Mississippi, in lat.  $43^{\circ} 03'$ , with Portsmouth, in lat.  $43^{\circ} 04'$ , we find :

	Prairie du Chien.	Portsmouth.
Mean Annual Temperature, . . . . .	45.52	47.21
Mean Winter do. . . . .	19.90	28.39
Mean Summer do. . . . .	70.79	65.72
Mean Temperature of the coolest month, . . . . .	18.04	24.50
Do. do. of the hottest month, . . . . .	71.41	67.89
Coolest day in the year, . . . . .	-25.	-06.
Hottest day in the year, . . . . .	95.	91.
Range between hottest and coolest day, . . . . .	120.	97.

Comparing Rock Island, in the Mississippi, in lat.  $41^{\circ} 28'$ , with both Newport, in lat.  $41^{\circ} 30'$ , and Fort Columbus, in New-York harbor, in lat.  $40^{\circ} 42'$ , we find :

	Rock Island.	Newport.	Ft. Columbus.
Mean Annual Temperature, . . . . .	51.64	50.61	53.
Mean Winter do. . . . .	26.86	32.51	32.39
Mean Summer do. . . . .	75.91	69.06	73.70
Mean Temperature of the coolest month, . . . . .	23.78	29.93	30.08
do. do. do. hottest do. . . . .	77.92	71.45	74.58
Coolest day in the year, . . . . .	-10.	2.	2.
Hottest day in the year, . . . . .	96.	85.	97.
Range between hottest and coolest day, . . . . .	106.	83.	95.

The more uniform temperature of Newport than that of other Atlantic ports, is due to its insular position, and to the fact that the Atlantic lies due south of it.

The only place west of the Mississippi, embraced in the statements published by the Surgeon-General, is that at the junction of the Missouri and the River Platte, called Council Bluffs. It lies in lat.  $41^{\circ} 45'$ , and in long.  $96^{\circ}$ ; the mean temperature of its winter season and of its coldest month is still lower than that of Rock Island, which lies only  $17'$  south of it; and the range of the thermometer between the hottest and coolest day amounts to 120 degrees.

The fact is thus fully established that, under the same latitude as far west as long.  $96^{\circ}$ , the climate becomes more

and more unequal, on receding from the sea-shore westwardly towards the interior; and that the greatest difference is found in the winter months, the mean temperature of which is, under the same latitude, from six to eight degrees lower on the Mississippi than on the sea-shore. The difference between the respective coolest days in the year is still greater, amounting to twelve or thirteen, and in one instance to nineteen degrees.

Farther west, at least north of lat. 40°, the whole country is an open prairie, destitute of trees, and entirely open to the northerly winds from the Arctic Ocean, which sweep without any obstacle over that whole plain. And, though not demonstrated by a sufficient number of actual observations, there is presumptive evidence sufficient to authorize the belief, that the Stony Mountains form generally the division line, which separates the Pacific from the Atlantic climate, and that the respective influence of both is felt as far as that chain of mountains.

The meteorological observations made under the direction of the Surgeon-General were of course confined to the forts occupied by detachments of the army of the United States. These surround, without penetrating into it, the country actually settled and inhabited. Those observations which may have been made by individuals within those limits, are not within my reach. Yet throughout the vast territory which extends from the shores of the Atlantic to the Mississippi, and from those of the Gulf of Mexico to the Great Lakes, a territory which contains nearly the whole of the present population of the United States, it is believed that, with the exception of the country immediately bordering on the Great Lakes, the difference of temperature, under the same latitudes, is generally affected by few other causes than the respective elevation above the level of the sea.

The Alleghany mountains, whose course is from north-east to south-west, and nearly parallel to the Atlantic sea-

shore, consist of various parallel chains. Considered as a whole, they are from 100 to 150 miles distant from the sea, and they have, between North Carolina and New-York, a breadth of 80 to 100 miles. Their mean elevation does not much exceed 2000 feet above the sea; and, beyond their own immediate vicinity, they do not seem to form a marked division line with respect to climate.

Corresponding in some degree in position with the Alleghanies, the Californian chain runs parallel to the Pacific Ocean, and may be traced from lat.  $30^{\circ}$  to lat.  $40^{\circ}$ . Its character however is very different. Almost impenetrable between lat.  $30^{\circ}$  and lat.  $40^{\circ}$ , where its character is designated by its name of Sierra Nevada, it is farther north less continuous, varying greatly in its elevation, but remarkable by a series of insulated, highly elevated peaks.

Between this chain and the Alleghany mountains, but much nearer to the Pacific than to the Atlantic, is found the principal chain of the continent. The Stony or Rocky Mountains appear to be the continuation of the Andes or Cordilleras, and they form a continuous elevated and distinct chain from lat.  $40^{\circ}$  to the Arctic Ocean. But it must be recollected, that there, as well as in many other places, the ridge which divides the sources of the rivers flowing in opposite directions, is not always identic with the most elevated range of the chain; and that it is this which, on account of its elevation, is the dividing line between two climates.

The principal chain would seem, far north, to be west of Mackenzie's River. But there may not be any marked difference of climate, in the regions under the same latitude which are drained by rivers that empty into the Arctic Ocean. Setting these aside, and beginning in about  $52^{\circ}$  north latitude, the main chain of the Stony Mountains which, as far south as latitude  $48^{\circ}$ , separates the waters of the Columbia River from the sources of the several branches of the river Saskachawan, which falls into Hudson's Bay,

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is also the dividing line of climate. Between latitudes  $48^{\circ}$  and  $42^{\circ}$  or  $41^{\circ}$ , the ridges which separate the waters flowing thence eastwardly or westwardly, are, with the exception of some peaks, less elevated than the main chain of mountains which, within these latitudes, lies west of the dividing ridge. It is found, accordingly, that the buffalo range extends, in a westerly course, a considerable distance down Lewis or Snake River, one of the most considerable branches of the Columbia. For it is a well known fact, that the buffaloes are always arrested by the highest and most steep mountains; for which reason they have never penetrated into Oregon beyond, as in this instance, some of the upper branches of the Columbia.

West of the main chain, a very mountainous country extends westwardly through the southern part of Oregon. But, although well known to the agents of the Hudson's Bay Company and to the American emigrants, the system of mountains of that extensive territory has never, to my knowledge, been described in an intelligible manner.

South of a line which extends from the sources of the Great Colorado of the West, in about lat.  $42^{\circ}$ , to the high mountains which, in about lat.  $38^{\circ}$  and long.  $105\frac{1}{2}^{\circ}$ , separate the waters of the Rio del Norte from either those of the Rio Pecos or from the tributaries of the Mississippi, the country between these mountains and the Great Rio Colorado may be considered as a group of various chains, running from north to south and terminating between latitudes  $30^{\circ}$  and  $32^{\circ}$ . But I speak with diffidence of the country drained by the Great Colorado. It is only by reports from Indians and American *trappers* that its mountainous character is known, and we are very far from having sufficient materials for a correct delineation of the mountains either in that basin or in Oregon. But a correct Map of New Mexico, showing for the first time the true course of the Rio del Norte and of its tributaries, has been prepared for the War Department by Lieut. Emory, the

distinguished Topographical Engineer who was attached to General Kearney's expedition.

Of this we hope to have a copy, after it shall have been laid before Congress; and this will be accompanied by an abstract of his astronomical observations, and the geographical position of numerous places. He has specially requested me to state that the position of Fort Leavenworth, with which his map is connected, was ascertained by the late Mr. Nicollet.

In the meanwhile we have been favored with a copy of the map itself, prepared by Lieutenants J. W. Abert and W. G. Peck, U. S. T. E., stated to be from the unpublished Map of Lieut. Emory, except the latitude of Taos by Lieut. Warner. The astronomical observations of Lieut. Emory, when attached to Gen. Kearney's expedition from the Rio del Norte to California, will be mentioned in the sequel.

## SECTION II.

### TOPOGRAPHY.

A dense forest covered, with few exceptions, the whole country from the Atlantic to the Mississippi. There are some tracts of small extent among the valleys of the main chain of the Alleghany, which are destitute of timber and known by the name of Glades. South of the Ohio a larger tract of country is found, known by the designation of Kentucky Barrens, which term means only "destitute of trees." But it is towards the north-west, and in the vicinity of the Great Lakes, that prairies without trees begin to appear, increasing progressively as you advance further west. The same process continues about four hundred miles west of the Mississippi, beyond which the whole country north of lat.  $40^{\circ}$ – $41^{\circ}$  becomes an open prairie, which, excepting a few, principally cotton-wood (*Populus Angulosa*, Michaud), growing along the banks of the river, is altogether destitute of trees. These are the vast open

prairies traversed by the emigrants to Oregon; to the cultivation of which the want of timber, the rigidity of the climate, and the general sterility of the soil, present most serious obstacles. Towards the south the line of separation—west of which the whole country becomes also a prairie destitute of trees—may not be traced with precision. Its general course is nearly from north to south, probably between the 97th and 99th degrees of longitude west of the meridian of Greenwich.

Along that line lies a tract of country, varying in breadth from ten to thirty miles, and extending at least from lat.  $32^{\circ}$  to  $36^{\circ}$ , called the Falling Timbers. This is an elevated, broken, wooded tract, and appears to be an important division line with respect to topography and soil. The whole country between this line and the Sierra Nevada of California, extending west of the Rio del Norte, as far south perhaps as latitude  $25^{\circ}$ , is decidedly most inferior, both in the extent and quality of its soil fit for cultivation, to the country east of that line; and it is also distinguished by various characteristics unknown eastwardly.

I. I know no water-course east of the Mississippi, nor indeed in any part of the country drained by that river, which has not an issue to the ocean. If there be any exception, which is very improbable, it must be: westwardly, on some water-courses south of the river Arkansas; eastwardly, in some of the ponds of Massachusetts, New Hampshire, or Maine. The general character of this last region is, that the rivers have generally their source in a pond or lake; and, if any internal basin is to be found in that quarter, it is at least certain that none terminates in a salt lake.

On the contrary, in the western section now under consideration, a number of interior basins are found, the water-courses of which have no issue to the sea, being either lost in the sands, or terminating in a salt lake. The most remarkable and best known of these are the Bolsom of

Mapimi, extending from longitude  $102^{\circ}$  to  $105^{\circ}$ , and from about latitude  $27^{\circ}$  to  $29^{\circ}$ , and the great California desert.

Of the first we have no special description, save only of its worthlessness, and that it is infested by some of the wild tribes, Cumanches, or Apaches. When Lieutenant (since General) Pike was brought, under a Mexican escort, from Chihuahua to San Antonio de Bexar, they did not attempt to cross that basin, but took a circuitous route, passing south of it. Nor did Colonel Doniphan, in his most extraordinary march, attempt to cross either that basin or the more northerly desert of the same character, which separates the Rio Nueces and Corpus Christi westwardly from Chihuahua, and southwardly from the Spanish settlements on both banks of the Rio del Norte. Several other basins of a similar character are known in various places, one in New Mexico, between the Rio del Norte and the great prairies east of it. Many are laid down on the maps, among these some in Sonora, one of which, north of Guyames, is made to extend north-easterly to latitude  $32^{\circ}$ .

The great interior basin, or desert of California, is bounded on the west by the Sierra Nevada, and on the east by the basin of the Colorado of the West. Its northern boundary is believed to be between the 41st and 42d degrees of latitude. It extends southerly to the bottom of the Gulf of California, and probably about 100 miles farther south along both shores of that gulf. Its length, from near the mouth of the Great Colorado to the most northerly bend of the Bear River, exceeds ten degrees of latitude. Along its northern boundary, in about lat.  $42^{\circ}$ , it extends from long.  $112^{\circ}$  to  $120^{\circ}$ . According to the Map published by Colonel Frémont, it extends, towards the west, much further north than the limit above mentioned. According to our present information, this vast sand desert appears to contain about two hundred thousand square miles.

The first person who, within my knowledge, gave any correct information on this extensive tract of country, was

J. S. Smith, one of the first and most energetic pioneers of the West. In the year 1826, departing from Eutaw Lake, he reached Ashley's Lake and River (called Sevier's in Frémont's map), which he ascended to its source; and thence pursuing his southerly course near the edge of the desert, he struck that western tributary of the Rio Colorado, known by the name of Rio Virgin, but which he called Adams's River. Descending this to its mouth, he crossed the Colorado, and descended along its left bank to about lat.  $35^{\circ}$ , where, whilst recrossing it, ten of his men were killed by the Muchaba Indians. Turning thence westwardly, he entered the desert in about long.  $114^{\circ}$ , and in about long.  $118^{\circ}$  reached the western source of a river which, passing near San Bernardino and St. Gabriel, empties into the Pacific.

The ensuing year, he travelled along the Missions of California to San Francisco and the Rio Sacramento, which he calls Buenaventura. He then ascended the Joachim River and one of its longest western tributaries, which he calls Appelaminy. From its most north-westerly source, which he places between lats.  $38^{\circ}$  and  $39^{\circ}$  and between  $120^{\circ}$  and  $121^{\circ}$  longitude, he crossed the Sierra Nevada, which he calls Mt. Joseph, and thence steering a north-easterly course nearly four hundred miles across the desert, he reached the south-western extremity of the great Salt Lake, and, following its southern and eastern banks, returned by the usual route to the upper portion of Lewis's River.

J. S. Smith was no writer. We have nothing from him but the track of his routes, and a few scattered notes, incorporated in a manuscript Map prepared under the direction of the late General Ashley, Charles de Ward draughtsman, 1831. In his principal note he describes the "great sandy plain," as he calls it, in the following words: "This plain is a waste of sand; a few detached mountains, some of which rise to the region of perpetual snow; from these flow small streams that are soon lost in the sand. A

solitary antelope or black-tailed deer may sometimes be seen. A few wild Indians are scattered over the plain, the most miserable objects in creation." J. S. Smith, not long after, having engaged in the Santa Fé trade, was killed in June, 1831, on the banks of the Cimarron River, by a party of Cumanches.

But the great explorer of the California Desert is Captain (now Colonel) Frémont, who, having all the scientific acquirements which Smith wanted, supplied with proper instruments, and acting under the auspices of government, has, if I may use the expression, circumnavigated the desert, and penetrated in various ways through its interior. His Map, already published, exhibits with precision its eastern and western boundaries. This would be the proper place to insert a succinct account of such of his discoveries as have already been published. But it has been deemed proper to reserve, for a separate article of this volume, the communications expected from that gentleman, and which will embrace an account of all his explorations made subsequent to his former publication. In the meanwhile, Major Thomas Swords has kindly supplied me with the substance of the information he collected whilst crossing the desert, on the return of General Kearney from California. He observes, however, that the hurried march precluded the possibility of making observations.

On the route pursued by the party, the last settlements in California are on Bear Creek, forty miles from a fork of the Rio Sacramento, and near Sutter's settlement. Thence, crossing the Sierra Nevada, and ninety two miles from Bear Creek, the party reached a stream in the desert without issue to the ocean, called Truckey or Salmon-Trout River, and followed its northwardly course ninety miles. Thence, a desert forty-five miles in length was crossed, to the place where St. Mary's River is lost in the sand. They ascended that river northwardly 265 miles, and its north fork 28 miles farther; whence, crossing a desert of

80 miles, they reached the sources of Goose Creek, which falls into Lewis's River, the great southern branch of the Columbia. The distances thence were about 140 miles to Fort Hall; then eastwardly 180 miles to the sources of the Great Colorado, and 70 miles to the Gap in the main dividing ridge, called the South Pass. Grass of luxuriant growth was found in many places on the banks of St. Mary's River, and also along some streams, or rather small spring branches, in the valleys of the mountains bordering the river. These small streams are lost in the sand before reaching the river. And wherever grass was found, it was in places where the ground appeared to have been covered by the rising of the stream, from the melting of the snow on the mountains. It appears therefore that irrigation is necessary for the purpose of rendering the ground adjacent to the river fit for cultivation; but that, through that process, it may not be impossible to form some settlements along the course of the river; which would greatly facilitate the intercourse between the upper waters of either the river Platte, the Missouri, or the Columbia, with California. Some other observations communicated by Major Swords will be found in the sequel.

II. Another striking characteristic of this western region is, the phenomenon of rivers falling into deep and often impenetrable ravines, hemmed in by perpendicular cliffs several hundred feet high. These ravines, called *cannons*, are very numerous, and some have been specially described.

Castenada, in his account of Coronado's expedition, in 1540-1542, to Cibola and New Mexico, mentions one, on an upper branch of the Rio Colorado, into which, after descending with great danger several hundred feet along almost perpendicular cliffs, the Spaniards were unable to penetrate.

Mr. Gregg's graphic and instructive work is the only one which gives full and satisfactory information of the character of the prairies, between the western boundary of

the States of Arkansas and Missouri, and New Mexico. It is also the best account of New Mexico itself, and his Map is likewise the most correct as yet published. He has described one of these canyons, which occurs on a branch of the south fork of the Canadian River. The course of this fork or branch, ascending it from its mouth, is east and west; but, in about longitude  $104^{\circ}$ , its course, still ascending it, is from south to north; and it is there called Rio Colorado; a name which has caused some confusion, inasmuch as this river was at first mistaken for the Red River of the Mississippi. It is in long.  $104^{\circ} 20'$ , lat.  $35^{\circ} 30'$  to  $36^{\circ} 20'$ , that this canyon is laid down in Mr. Gregg's Map. The river sinks there into an impenetrable ravine fifty miles in length, and, as estimated but not ascertained, 1500 feet deep. Whatever this depth may be, the canyon is impassable; and the roads, from the State of Missouri to Santa Fé, accordingly cross the river either above or below it.

Lieut. Emory, U. S. Topog. Eng. (now Lieut. Col.), has also informed me that, near the parallel of  $31^{\circ} 30'$ , the Rio del Norte cuts through the mountains in a deep and impassable canyon. There are others equally deep and impenetrable in some elevated arid plains. Finally, ravines of the same character, but less deep, and which are accessible, are found throughout the great prairies, and especially in those traversed and described by Mr. Gregg.

III. Arid elevated level plains occur, either destitute of water, or where the water-courses are imbedded even to the depth of 1500 feet. The most remarkable is the *Llano Estocado*, the Staked Plain, so called because at a former period a road had been traced through it, as the shortest route from Santa Fé to Texas. And in order to guide the travellers, so that they should pass by the few insulated spots where water could be had, stakes were planted from distance to distance. The western boundary of this tableland extends from lat.  $35^{\circ}$ , long.  $104^{\circ}$ , in a line near and parallel to the Rio Pecos, to lat.  $32^{\circ}$ , long.  $102^{\circ}$ , where it

terminates in a point. Its northern boundary from the first above mentioned point, extends eastwardly in a course nearly parallel to that of the main Canadian River, to lat.  $35\frac{1}{2}^{\circ}$ , long.  $102\frac{1}{2}^{\circ}$ . Its western boundary is irregular, and is penetrated by the sources of the various branches of the Red River of Mississippi, and perhaps by those of some of the Texian Rivers; all of which are sunk at the prodigious depth above stated. Its contents are estimated by Mr. Gregg at thirty thousand square miles.

It was in that inhospitable desert, that the Texian expedition against New Mexico became entangled, and suffered incredible hardships from the want of water and of means of subsistence.

There are several tracts of a similar character in various other places. Mr. Soubllette found no water courses, when traversing, in the year 1829, the country from St. Vrain's Fort, on the south branch of the River Platte, lat.  $40^{\circ}$ , long.  $105^{\circ}$ , to the River Arkansa, in lat.  $38^{\circ}$ , long.  $103^{\circ}$ . At no great distance, and south of the last mentioned river, the country on the Cimarron, lying between longitude  $101^{\circ}$  to  $104^{\circ}$ , and called "the Three Springs tract," is also generally destitute of water.

Farther south, I must refer for a description of the country lying between the Cross Timbers and New Mexico, to Major Long's Account and to Mr. Gregg's Prairies. The water-courses, generally branches of the Canadian River, are impregnated with salt and hardly drinkable; and the country is described as being in every respect most uninviting and unfit for cultivation.

It appears clearly from the preceding observations that, north of about latitude  $30^{\circ}$ , between the 99th degree of west longitude and the Sierra Nevada of California, the country drained by the Great Rio Colorado of the West is the only considerable tract which remains unoccupied by any but Indian tribes. This is very extensive, containing probably 240,000 square miles. But the interior is almost

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altogether unknown to us. It is represented as being very mountainous; the buffalo range is said not to extend south of the 40th degree of latitude; and the reports respecting the proportion of land fit for cultivation are unfavorable.

The country bordering on the Rio Gila, near the southern boundary of that vast district, is the only portion of which we have a correct description; and this extends not much farther than a delineation of the course of that river. It is derived exclusively from the late expedition of General Kearney from New Mexico to California.

I applied to the General for some information on the subject. He took a very courteous notice of my application, and referred this part of my inquiries to Lieutenant W. H. Emory, the U. S. Topographical Engineer attached to the expedition. This distinguished officer has favored me with most interesting communications, the substance of which will now be stated. He has, however, requested me to observe, that the expedition was purely military, that his official duties were in reference to that object, and that, traversing the country with as much rapidity as possible, the information he was able to collect was, with the exception of his astronomical observations, meagre and superficial.

The site of the last camp on the Rio del Norte, where Lieut. Emory made astronomical observations, was on the 14th October, 1846, in latitude  $33^{\circ} 20'$ , longitude  $107^{\circ} 13'$ . After this the party continued their march southerly, down the right bank of the river, which they left on the 15th, in estimated latitude  $33^{\circ} 10'$ , and opposite the middle of the Deadman's Journey. Thence they marched westward, and on the 18th reached the place called "The Copper Mines," situated not far from the dividing ridge, here called Sierra Membres. The barometers indicated, on the highest point of the mountain where they crossed it, an elevation of 6000 feet above the level of the sea. This mountain is said to terminate abruptly near

latitude  $32^{\circ}$ . Colonel Cook, who shortly after brought another battalion to California, left the Rio del Norte in that latitude, a short distance above El Paso, and travelling westwardly, nearly along that parallel, brought his troops and *wagons* to the Rio Colorado without any difficulty. I presume that his course was south of and very near the mountains or ridge, which separate the waters of the Gila from the rivers which fall directly into the Gulf of California.

From "the Copper Mines," General Kearney's party proceeded westwardly, and reached the main branch of the Rio Gila on the 20th. From this spot astronomical observations were made daily, whenever the weather permitted. The party following the course of this river reached its mouth on the 22d of November. An observation was made on a spot about a mile and a half south of it, lat.  $32^{\circ} 42'$ , long.  $114^{\circ} 37'$ . Thence descending the Colorado along its left bank about ten miles below the mouth of the Gila, and crossing it in that place, they descended on its right bank about thirty miles farther. There they turned off westwardly, and crossed the desert. With these data, Lieut. Emory thinks that the mouth of the Colorado may be placed on the parallel of  $31^{\circ} 51'$ , which is the latitude given it by Lieut. Hardy of the British Royal Navy. From the Rio Colorado to San Diego, on the Pacific, the observations were continued. The latitude of this place is  $32^{\circ} 45'$ , and its longitude  $117^{\circ} 11'$ , as determined by Sir Edward Belcher, Captain in the British Royal Navy.

No astronomical observations are known to have ever before been made along that line, except that of Lieut. Hardy, and those of Dr. Coulter at the mouth of the Gila, which have not yet been published.

The observations were made with a  $10\frac{1}{2}$  inch sextant of the celebrated Gambey of Paris. In most cases, the determination of the places in latitude is the mean of the results obtained by many observations, on north and south

stars of nearly equal altitudes, by which the errors of eccentricity, etc., in the instrument were avoided.

The longitudes are derived from a combination of the results derived from the chronometers, and those obtained by measurement of distances between the moon and stars nearly equidistant on either side of it.

The chronometers used were two very good box chronometers by Parkinson and Frodsham (Nos. 783 and 2075). The observations themselves, including those between Santa Fe and Fort Leavenworth (our point of departure), in number 2500 or 3000, were all computed in the field, and are now undergoing verification by Professor Hubbard, a very accurate young computer attached to the Observatory at Washington.

The Sierra Membres falls towards the Rio Gila by a very gentle descent. Thence no tributary of the Gila, save a very small one, was crossed before the party struck the main branch of that river. From that point its apparent course, ascending it, is north-east; and all the tributaries of that river, which were subsequently crossed, came apparently from the same quarter. The most and only important of these is the Rio Salinas, which falls into the Gila in long. about  $112^{\circ} 10'$ , a little north-west of the observation taken on the 12th of November. According to the Indian accounts, its sources would appear to be in the Sierra Membres, at a considerable distance north-east from its mouth.

Most of the other tributaries of the Gila, which come from the north, are at their mouth insignificant in size; and some may be stepped across. But Lieut. Emory adds that, in this whole region, no legitimate inference can be drawn of the size of a river, throughout its course, from that at any one point. It may be large near its source, and, after traversing deserts of sand, through arid districts unwatered by rains, become very small, and even disappear altogether. Except the Salinas, of which oral accounts were obtained,

nothing can be inferred of the magnitude of these tributaries, from their appearance at the junction. In the vicinity of the observation made on the 24th of October, longitude  $109^{\circ} 22'$ , the mountains were so precipitous and bold, that no conjecture could be formed concerning the course of the tributaries that fell near that quarter into the Gila. It is believed that none but very insignificant streams fall into the river from the south.

I am not prepared to speak positively of the soil and products of Upper California. Bounded eastwardly by the Sierra Nevada, the land which may be cultivated is the belt lying between that chain and the sea-shore. Its breadth in lat.  $40^{\circ}$  is about 120 miles. In latitude  $32^{\circ}$ – $33^{\circ}$  it does not exceed a few miles. From the 32d to the 42d degrees of latitude the country, west of the Sierra Nevada or Californian chain, may be computed at about 80,000 square miles.

All the preceding observations are purely topographical; but the great and marked characteristics which distinguish that half of the continent lying west of a nearly meridian line (long.  $97^{\circ}$  to  $99^{\circ}$ ) about 400 miles beyond the Mississippi, not omitting the volcanic character of the region near the sources of the Great Colorado and of Lewis's River, seem to indicate a difference between the geological systems of the eastern and western divisions.

In the meanwhile, it is most certain that the eastern division, which belongs entirely to the United States, and particularly the portion of the basin of the Mississippi within that limit, is, both as regards the proportionate extent of land fit for cultivation and the fertility of the soil, not surpassed, if equalled, by any other territory of the same extent on the face of the globe. On the other hand, the western division is, in both respects, one of the most worthless tracts of country of the same extent, to be found any where within the same latitudes.

## SECTION III.

## INDIAN MEANS OF SUBSISTENCE.

The climate and the topographical features of the country, of which we have attempted to give a sketch, together with the various species of animals and of vegetable natural products, are the necessary primary cause of the different means of subsistence of the Indian nations. But the first general division is that of the nations whose food consisted exclusively of natural products, and of those where agriculture had penetrated. The agricultural nations consisted of two distinct classes: those which derived their means of subsistence exclusively or almost exclusively from cultivation; and those which had only a more or less extensive partial agriculture.

North of the tropics, the only tract of country belonging to the first class is that which includes New Mexico and a portion of the basin of the great Colorado of the West. This phenomenon deserves special notice, and will be treated at large by itself.

Agriculture had partially extended on the rivers that empty themselves into the Gulf of California, from the northern boundary of the semi-civilized nations of Mexico to Culiacan, and thence to the ridge which divides those rivers from the Rio Gila. With this exception, and that already stated of the basin of the Colorado of the West, there was no cultivation west of the Stony Mountains.

The limits of a more or less extensive agriculture were generally, and with few exceptions, as follows:

Eastwardly, the Kennebec, or at most the Penobscot River.

Northwardly, the River St. Lawrence and the great Lakes. But the Iroquois nations in some instances extended the cultivation north of these; and there was none in a

portion of the country, south of the St. Lawrence, occupied by Algonquin tribes.

Westwardly, we must distinguish between the countries respectively east or west of the Mississippi.

East of the Mississippi, within the eastern and northern limits above stated, and with the exception of the northern portion of Wisconsin, all the Indian nations were more or less agriculturists. Among these, the southern Indians, the Iroquois tribes, and some portion at least of those of New England held the first rank. It seems probable that, inasmuch as game had almost entirely disappeared in the Chocta country, that nation must have depended on cultivation in a greater degree than any other. But, for their food, all the Indians east of the Mississippi, principally towards the north, depended in a great degree on the chase; and they may be considered as having been still in what has been called the hunter state.

Their game consisted principally of animals belonging to the deer, stag, and elk family. To these must be added, as subsidiary, bears, beaver, several smaller animals, and occasionally buffaloes, which had migrated from the western prairies to the forest-land east of the Mississippi. Along the sea-shore and on some rivers, also in the interior on the lakes, and in some straits, fish must be added to their animal food, and had a tendency in some quarters to increase the population. Their native uncultivated vegetable food was very limited, consisting of berries, perhaps some roots, nuts, and occasionally acorns.

I have on other occasions shown, and I must repeat that, whenever a partial agriculture was not sufficient to feed the whole population, this could thereby be increased only to a limited extent. The general result is that, if the agriculture is sufficient to feed only one-half, two-thirds, three-fourths, etc., of the whole population, the original population can only respectively be doubled, trebled, quadrupled, etc., by that partial agriculture. Thus, if a given

tract of country afforded annually, without the aid of cultivation, no more game and other natural products than was necessary to feed 5000 souls; and if a partial agriculture was introduced, sufficient only to feed one-half of the whole population, this could never increase beyond 10,000 souls. For if the number had amounted to 11,000, since the agricultural labor could only feed 5,500, admitting that the natural products still supported 5,000, 500 must have been left without food, and the population soon be reduced again to 10,000. It is therefore a demonstrated fact, that it is only when agriculture affords an annual supply of food at least sufficient for affording means of subsistence to the whole population, that this may increase indefinitely, till the greatest possible quantity of food which agriculture can produce within the limits of the territory has been attained.

West of the Mississippi there was little or no agriculture north of the 41st degree of latitude, or west of longitude 97° west of Greenwich. The Sacs and Foxes, the greatest cultivators in that quarter, were an Algonquin tribe which had but lately moved beyond the Mississippi. Next to these the Osages and other Southern Sioux were the principal cultivating tribes. It was said of the Pawnees that they raised no more maize than was necessary to whiten their broth.

Some stationary agricultural villages were found much farther north, in latitude 46° and 47°, on the banks of the Missouri, to wit: the Ricaras, who are a branch of the Pawnees, and the Mandans and stationary Minetares, who belong to the family of the Upsarokas. Most of the Indians of the Red River, of the Mississippi, or inhabiting the country drained by the rivers which empty into the Gulf of Mexico from the Mississippi to the Rio Nueces, excepting those along the sea shore, had a partial agriculture. Yet it appears that the Cumanches, a most wild tribe, are still in possession of a part of the country towards the sources of those rivers.

There is a general characteristic, which applies without

a single exception to all the American nations north of the tropics, where there was any agriculture whatever. Whether on the eastern shores of the Gulf of California, or in the basin of the Colorado of the West, and in New Mexico, or whether east or west of the Mississippi, cultivation was uniformly confined to the same plants, viz.: maize, beans (frijoles), and pumpkins; all of which were also cultivated in Mexico. As the maize, at least, was certainly a native of the country between the tropics, it follows that all the agriculture of the northern parts of the continent originated in the south, and was thence transferred northwardly. It can hardly be doubted that it was imported directly into New Mexico and the countries west of it. Whether it was introduced in the same manner into the country east of the Mississippi or lying on its western tributaries, or whether it was transferred through the intermediary of the West India Islands, is a debateable and perhaps insoluble question.

Another general fact finds also its place here. Not a single one of the *cereales* of the other hemisphere, whether Asiatic, European, or African, was a native of America. On the other hand, the maize, the only cultivated *cereale* of America, and the great basis of its agriculture, belongs exclusively to this continent, and was not, before its discovery, known in the other hemisphere. Whence we may safely conclude that American agriculture had its origin in America.

The plant vulgarly called wild rice or wild oats (*Zizania aquatica*, Linn.) may also be considered as an American *cereale*. It is an aquatic plant not cultivated; and the special northern district, where it grows of sufficient size to be used as food, is of very limited extent.

The agricultural tribes west of the Mississippi, including those belonging to the southern branch of the Sioux family, and the Pawnees who bordered on what is called the Buffalo Range, were also buffalo hunters, and derived perhaps

the greater part of their food from that source. The vast prairies, between the Mississippi and the Stony Mountains, are the native country of the buffaloes ; whose innumerable herds, east of the valley of the Rio del Norte, traverse the plains from near the 50th to the 31st degree of latitude. Into that valley they cannot penetrate, being always arrested by high mountains. The extent of their range thus assists in determining the topographical character of the country. The Rio Colorado of the West has its source in about 43° lat. ; and the buffaloes have there entered and descended it some distance ; but their range down the river is said not to extend farther south than about lat. 40°.

The Northern Sioux, and all the other Nomade tribes of the prairies, or bordering thereon, live exclusively on their flesh ; whilst the skins supply them with clothing, dwellings, and almost all their wants.

Colonies of the buffaloes had traversed the Mississippi, and were at one time abundant in the forest country between the Lakes and the Tennessee River, south of which I do not believe they were ever seen. The name of Buffalo Creek, between Pittsburg and Wheeling, proves that they had spread thus far eastwardly, when that country was first visited by the Anglo-Americans. In my time (1784–1785) they were abundant on the southern side of the Ohio, between the Great and the Little Kenahwa. I have during eight months lived principally on their flesh. The American settlements have of course destroyed them ; and not one is now seen east of the Mississippi. They had also at a former period penetrated east of the Alleghany Mountains. But I had been mistaken in supposing that they were to be seen only on the head-waters of the Roanoke and Cape Fear Rivers. It appears by the publication of the Westover Papers, that as late as the year 1728, they were found by Col. Bird on the borders of Virginia and North Carolina, and also farther north, in what, if I am not mistaken, is now called Southampton County, in about lat. 37° and long. 77°.

The frequent name of Buffalo Creek indicates their former range. Col. Bird states that they were not seen (I presume in East Virginia) north of lat.  $40^{\circ}$ . The gap through which they passed to the Atlantic rivers is undoubtedly that of moderate elevation and gentle ascent, which divides a north-eastern source of the Roanoke from the Great Kenahwa, called there New River; and through which the state of Virginia is now attempting to open a communication from James's River to the Ohio.

North of lat.  $50^{\circ}$  the Indians are in the hunter state, deriving, however, a great portion of their subsistence from the fish afforded by the numerous lakes found in that quarter. In the farthest north, the Esquimaux may be said to live almost exclusively on the products of the sea.

West of the Stony Mountains, it will be seen by Mr. Hale's account, corroborated by all those who have visited Oregon, that the principal food of the Indians consists of roots and salmon. It is also in that region, on the Rio Sacramento, between latitudes  $39^{\circ}$  and  $41^{\circ}$ , that, for the first time in America, a tribe has been found by Mr. Dana, the distinguished naturalist of the Exploring Expedition, feeding almost exclusively on acorns, with which a species of not unpalatable bread is made.

Famine, principally among the most northern tribes, often compels the Indians to resort to certain species of nutritious moss, and even to the inner bark of some trees. Major Sands informs me, that the Indians who live on the Salmon-Trout River, within but near the western boundary of the California desert, partly subsist on a species of grasshoppers or locusts, which, when dried and pounded, are mixed with grass seeds, ground into flour, and when baked into a cake make a very palatable food. These insects are seen in immense numbers even in the heart of the desert: they are much larger than our common grasshoppers, and have very small or no wings.

It may be said, generally, that agriculture prevailed

more or less, limited only by climate, in all the forest country east of the Mississippi, and disappeared in the prairies destitute of timber.

That, with the exceptions which have been stated, there was no cultivation west of the Stony Mountains; none whatever along the Pacific, from the utmost north to the southern extremity of California.

And that we may recognise three great divisions, in reference to the natural means of subsistence (other than fish) of our Indians: the Deer-hunters of the forest; the Buffalo-hunters of the prairies; and the Root-diggers of the west.

The Europeans have introduced various species of vegetable food and of domesticated animals among the agricultural Indians. But there is an European quadruped which has become an important article of food among the wild and non-cultivating tribes.

The horse is not a native of America. A great number were thrown on shore by the Spaniards in various places, and principally into Texas. Left to themselves, they have multiplied to a prodigious degree. The Indians soon appreciated their value: to possess them became an important object; and they are now disseminated throughout the continent, from the vicinity of the Mississippi to the Pacific Ocean. The wealth of the chiefs is estimated by the number they own. In a small district of Oregon, called Molele, in which the native population is almost extinct, a single chief is said to possess five hundred.

But it is not solely for his ordinary services that the horse is wanted; it has in some quarters become a most extensive article of food. It was the most abundant and cheapest that could be procured in Oregon. The first American traders in that country lived almost exclusively on it in the interior; and it was called the Columbia beef. Several of the wild tribes, between the Mississippi and New Mexico, and in other places, who live on plunder, devour



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many of the horses and mulés which they steal from the travelling parties.

The Indians were almost universally clothed with the skins or furs of animals. But cotton, though the natural product of the country between the tropics, was found nowhere in general use but among agricultural nations.

A complete natural history of cotton is still a desideratum. There are many varieties ; but we know in the United States, and as far as I am informed, there are in fact but two distinct species, that with the black seed, which is detached from the staple, and that with the green seed, which adheres to it. The first, between the tropics a perennial shrub, is a native American species, and is believed to belong exclusively to America. The green seed is undoubtedly of Asiatic origin, was at an early date imported into the United States, either from India or the Levant, and, under the name of Virginia cotton, was cultivated in small quantities for family use. The difficult and costly hand-labor necessary for separating the seed without injuring the staple, prevented an extensive cultivation. Its rapid and prodigious increase, after the obstacle had been removed by the machinery first invented by Whitney, is well known. If this discovery has been a source of immense wealth to the United States, it has, on the other hand, prolonged slavery indefinitely.

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## II. ANCIENT SEMI-CIVILIZATION OF NEW MEXICO, RIO GILA, AND ITS VICINITY.

THE boundary of the Mexican semi-civilization does not appear to have extended much farther north than the river Panuco on the Atlantic, and the river Santiago on the Pacific Ocean. But the unsubdued Indians in this last quarter, generally called Chichimeques by the conquerors,

did to a certain extent cultivate the soil. Nuno de Guzman had established a colony at Culiacan, two hundred computed leagues north of the City of Mexico, as early as the year 1530. It appears certain, by contemporary accounts, that some of the native tribes raised maize, beans, and pumpkins, as far as Culiacan, and northwardly a great distance beyond it. In other respects they exhibited no signs of civilization. It was much farther north, in the upper valley of the Rio del Norte from lat.  $31^{\circ}$  to  $38^{\circ}$ , and in a portion at least of the country drained by the great Rio Colorado of the West, that Indians were found who, though seven hundred miles distant from the Mexicans, and separated by wild tribes, had attained a degree of civilization, inferior indeed in most respects to that of Mexico and Guatemala, but very superior to that of any other native tribe of North America. This singular phenomenon deserves particular attention.

The only accounts of an early expedition of the Spaniards to that region, which had till lately been published, consisted (besides some very imperfect fragments in Venegas's History of California, and the relation evidently fabulous in part, of the Franciscan Monk Marcos de Niza) of some short letters from the Viceroy Mendoza to the Emperor, of some others from Vasquez Coronado, who commanded the expedition by land, and of the relation of the voyage of Fernando Alarcon to the bottom of the Gulf of California; all which were inserted in the collection of Ramusio.

We are indebted to Mr. Ternaux Compans, for a voluminous collection of original voyages to and relations concerning America, many never before published, and others long since out of print, never translated, and forgotten. One of the most interesting is, the relation of the voyage to Civola, in 1540-1542, by Coronado, written twenty years after, by Pedro de Castaneda de Nagera, one of the parties who accompanied Coronado. This had never been

published; and Mr. Ternaux Compans has, in the same volume, inserted an appendix containing all the relations and notices above mentioned, and another short relation of the voyage by a Capt. Juan Taramillo, who was an officer in the expedition.

Another volume of the collection consists of the relation of the voyage to Florida, and thence across the continent, written by D'Alvar Nuñez Cabeça de Vaca, subsequently founder and governor of the Spanish colony on the Rio de la Plata. The accounts he gave of the information he had collected gave rise to Coronado's expedition. The following abridged account is extracted from those various sources.

Nuno de Guzman, a personal enemy of Cortez, had been for a short time President of New Spain, and was afterwards Governor of New Galicia, including Culiacan. In the year 1530, he had in his service an Indian, native of Tejos (probably Texas), son of an Indian trader, who related, that his father used to trade northwardly to a country whence he brought gold and silver. He said also, that he had accompanied his father, and had seen towns as large as Mexico. There were seven of these, and to reach them it was necessary to travel forty days through a desert country.

Guzman, confiding in these accounts, collected a large army, with which he proceeded to Culiacan. The difficulties of the journey and other incidents prevented his intended expedition. The return of Cortez induced him to remain in Culiacan, which he colonized. Some years after, he was arrested and deprived of his Government. The Tejo Indian had died; and the story of the seven towns seems to have been forgotten, when an unexpected incident again turned the public attention to that subject.

Pamphilo Narvaez, the unfortunate competitor of Cortez, had acted under the orders of the Governor of Cuba, who had superseded Cortez, and appointed Narvaez in his

place. The extraordinary successes of Cortez alone justified the irregularity of his conduct. And Narvaez, who had, as usual, undertaken his Mexican expedition at his own expense, applied to the Spanish government for an indemnity. He obtained, in the year 1527, the government of Florida, that is to say, the permission to conquer it, at his expense.

He sailed that year from St. Lucar, for San Domingo; and, having wintered there, he departed with four hundred men and eighty horses, in five vessels, and landed in Florida on the 11th of April, 1528. On the first of May, he ordered his vessels to follow the coast, till they found a harbor, and there to wait for him, whilst he penetrated into the interior with three hundred men.

Proceeding in a direction parallel to the coast, he arrived at Apalache, where he remained twenty-five days, and, proceeding still westwardly, he reached, in nine days, a place called Haute. Throughout that journey, the country which he traversed was inhabited by Indians, who cultivated the soil and raised maize, beans, and pumpkins. Some were friendly, but most of them hostile, or rendered such by the conduct of the Spaniards towards them. By this time the men were exhausted and dispirited; no gold had been found, and Narvaez tried to return to his flotilla. He was near the sea-shore, which he reached on the 4th of August, and tried, in vain, to find his vessels. These must have been east of the place where he was, which is called Ochete, near Anhayca of Palache, in the Portuguese relation of the expedition of Fernando de Soto. It does not seem that the officer who commanded these vessels made any exertion to find the land party; and he soon returned to Havana, abandoning Narvaez and his companions to their fate.

These concluded to build some barks, and to try, steering westwardly along the coast, to reach Panuco. They converted their stirrups, spurs, and every other species of

iron which they possessed, into nails, saws, axes, and other tools. They made ropes with the bark of certain trees and with the tails and manes of their horses, and sails with their shirts. Although they had but one carpenter, they built in about six weeks five barks twenty-two cubits long. They succeeded in obtaining, chiefly by force, four hundred fanegas of maize, and eat all their horses. On the 22d of September their number was reduced to 242, who embarked in their frail vessels. They were so crowded, that they could hardly move; and the vessels were but a few inches above the water.

Still they proceeded westwardly, during about five weeks, but with the greatest difficulty, occasionally fighting with the Indians, half-starved, assailed by storms, and every day in danger of being drowned. They at last reached a very large river, the current of which was so strong that they could not enter it. Half a league from the shore, where there was no bottom at thirty fathoms, the water was fresh. This was the Mississippi. The bark commanded by Cabeça continued to navigate seven days beyond the river, when they were wrecked on an island on the 6th of November. The mouth of the Mississippi was therefore discovered on one of the two last days of October, 1528, O. S.

Farther than this they could not proceed by sea. All their barks were wrecked or lost between the Mississippi and that island. That on board of which was Narvaez was driven to sea and never heard of. The greater part of the men perished, exhausted by fatigue and starvation. The residue fell into the hands of the Indians, and almost all were either killed by them, or died from starvation or harsh treatment.

Eight years after, in the year 1536, after a series of extraordinary adventures, some of which are almost incredible, four survivors arrived at Culiacan, having thus crossed the whole continent from the Peninsula of Florida to the

Pacific Ocean. These were Cabeça himself, two other Spaniards and an Arab negro named Estevanico, a native of the coast of Barbary. The date of the year when they arrived is certain. Cabeça states, that he spent the next winter in Mexico, that he sailed the ensuing spring for Europe, and arrived at Lisbon the 15th of August, 1537. The two other Spaniards returned also to Europe, and the negro alone remained in America.

Cabeça and his companions related their adventures. The Indians, along the sea-shore west of the Mississippi, lived principally on fish and were miserably poor. But, in the interior, they found tribes cultivating maize, and others who derived their subsistence from the wild cows [buffaloes or bison], which they saw in great numbers. And they had also heard relations of great cities, with houses four stories high, situated in the same direction which had been indicated by the Tejo Indian.

Antonio de Mendoza was at that time Viceroy of New Spain, and Vasquez Coronado Governor of New Galicia. It was not, however, till the end of the year 1538, that Mendoza took measures to have the country north of Culiacan explored. For that purpose he despatched a Franciscan monk, named Marcos de Niza, accompanied by the negro Estevanico and a number of Indians, with orders to assure the Indians, that they would henceforth be well treated, and to proceed as far north as could be done with safety.

Niza set off from Culiacan on the 7th of March, 1539, and, after having reached a village called Vocapa, he despatched the negro Estevanico to reconnoitre the country. Four days after, an Indian, sent by the negro, informed him that there was a journey of thirty days, from the place where Estevanico was, to the first town of the country called Civola. From that Indian, and, as he advanced farther north, from all the others he met with, Niza received very exaggerated accounts of the seven towns.

He proceeded as far north as the edge of the desert which lies south of Civola. There he received the account of the death of Estevanico, who had arrived at Civola, and, together with a number of the friendly Indians who accompanied him, had been killed by the people of that place. Those who had escaped were very much irritated against Niza. He was frightened; and, in order to appease them, he divided among them all the merchandize and other objects which he had brought with him.

Thus far the account of the monk is probable; and, had he only related the exaggerated accounts received from the Indians, for the correctness of which he was not responsible, no blame could have attached to him. But he added to that account a rank imposture. He pretends that he crossed the desert with two Indian chiefs, that he arrived in sight of Civola, and that it was a city more extensive than that of Mexico.

He returned, or rather fled, as fast as possible to Culiacan; whence he proceeded to Mexico, where, on the 22d of September, 1539, he gave to the Viceroy the exaggerated and fallacious relation of his journey. This relation was immediately published and widely circulated. It was adopted by subsequent compilers, by Laet amongst others, and became the popular account of Civola, and of course was considered as entirely fabulous; whilst on the other hand, the subsequent and indubitable expedition of Coronado was unknown, or forgotten, till the publication, by Mr. Ternaux Compans, of Castañeda's narrative and of other documents.

It must be observed that Castañeda, writing twenty years after, mistook the date of the expedition by one year. The true date is ascertained by the letters of Mendoça to the Emperor.

Encouraged by Niza's relation, the Viceroy collected in a few days an army of volunteer Spaniards, consisting of 150 horsemen and 200 footmen, archers or musqueteers. They

were accompanied by 800 Indians of New Spain; and they took with them 150 European cows and a large flock of sheep for food.

The army was united at Compostella under the command of Coronado, and arrived at Culiacan the next day after Easter, of the year 1540. There they rested some time, and were abundantly supplied by the inhabitants, who had that year made very large crops; so that, besides the profuse amount consumed whilst there, the army carried away more than six hundred loads of maize.

A fortnight after their arrival, Coronado, leaving the main body behind, set off with sixty horsemen, among whom were the monk Niza and the Capt. Jaramillo. In thirty days he arrived at Chichilti-calli (Chichilti house), on the edge of a desert and of a chain of mountains. They had in that journey crossed several rivers called Petatlan, Cinaloa, Taquemi, a brook where the Indians cultivated maize, beans, and pumpkins, and another brook and valley named Senora, where the cultivation was the same and the population greater. From Senora, after four days' march in a desert, and crossing a brook called Nexpa, they arrived at the foot of the mountains above mentioned. All these rivers or brooks fell into the Gulf of California, and the computed distance from Culiacan was 300 leagues.

After having crossed the mountains, travelling north-east, and crossing several rivers called by the Spaniards San Juan, Frio, and Vermejo, they arrived in thirteen days at the first village of Civola.

This village might contain two hundred warriors: the houses were small, three or four stories high, with terraces on the top; and the walls were of stone and mud. The inhabitants of the province, which is composed of seven villages in a valley six leagues long, had united in defence of the first village. They were attacked and dispersed, the village was stormed, and this was followed by the submission of the whole province.

Twenty-five leagues north-west from Civola, there was another province called Tucayan, and containing also seven towns. This province was conquered by a detachment of about twenty horsemen sent by Coronado.

Shortly after some Indians came to Civola, from the village of Cicuyé, seventy leagues distant towards the north-east. Their chief, named Bigotes by the Spaniards, offered the services and friendship of his nation; and Coronado sent the Capt. Alvarado with twenty men to accompany those Indians back. After five days' march, Alvarado arrived at a village called Acuco, built upon the top of a perpendicular rock, and which appeared impregnable. The inhabitants, however, made peace with the Spaniards, and gave them poultry and maize.

All the water-courses after crossing the mountains, and including the river of Civola, and two days' journey farther east, run towards the South Sea (into the great river Colorado of the west). Farther east they fall into the North Sea (Gulf of Mexico). It is uncertain, according to the narrative, on which of these the village of Acuco was situated.

Three days farther, Alvarado reached the province called Tiguex. He sent thence a messenger to Coronado, advising him to take his winter quarters in that district. Five days farther he reached Cicuyé, where he was well received, and returned to Tiguex, where he was soon after joined by Coronado.

The main body, which had remained at Culiacan, received orders to proceed towards Civola, and arrived in the valley of Senora [Sonora], thus called to this day. Provisions were abundant; and the army rested there for a while, waiting for further orders. A temporary colony was established in that quarter.

In the middle of October, the Captains Melchior Diaz and Juan Gallego arrived at Sonora from Civola. Melchior Diaz remained as Governor of the new town with eighty

men. Gallego returned to Mexico, taking with him the monk Marcos de Niza, whom he had brought back. For his relation had been found false in every respect; instead of the powerful nations, of the immense cities, of the gold and riches, which he had announced, nothing was found but a few miserable villages. The troops which had accompanied Coronado were enraged, and the life of Niza was not safe at Civola.

The army arrived at this place without any accident, and proceeded to Tiguex in the beginning of December. The journey lasted ten days; it snowed regularly every evening and night; and in some places the snow was three feet deep. They were clearly crossing the ridge which divides the sources of the Rio Gila, or of some other branch of the great Colorado from the upper Valley of the Rio Norte. For it was subsequently ascertained that the river of Tiguex, on the banks of which the nation of that name had twelve villages, had its source in the north-west and, at a great distance towards the south, fell into the Gulf of Mexico. This province of Tiguex lay north-east of the villages of Civola.

When the army arrived, the province had insurged; and Castañeda lays the fault entirely on the Spaniards. Coronado, deceived by some false information, had sent a party to Cicuyé, who brought as prisoners Bigotes and the Cacique of the village; and this began to alarm the Indians of Tiguex. He then required three hundred pieces of the stuffs with which the Indians were dressed; and as these were not immediately collected, his soldiers took them by force from the Indians, leaving many of them perfectly naked. Finally, a Spanish officer violated or attempted to violate a married woman. The next day the insurrection broke out. The nearest village was attacked and surrendered at the end of two days; and Lopez de Cardenas, who commanded there, ordered the prisoners to be massacred. They made some resistance, but few could escape.

The main body of the army arrived at that time: but the deep snow prevented any active operation during two months. The principal villages of Tiguex were subsequently besieged and taken. A considerable number belonging to other tribes, and situated either down the river or northwardly in various quarters, off the river and towards the mountains, surrendered without resistance. But none of the natives of the twelve villages of Tiguex, who had fled in the mountains, would return to their homes so long as the Spaniards remained in the country.

The river had been frozen during four months to such a degree, that the horses could cross on the ice. On the 5th of May, the army left Tiguex for Cicuyé, twenty-five leagues distant. Bigotes and the Cacique were set free, and the inhabitants supplied provisions abundantly. Crossing some mountains, the Spaniards arrived at a very deep river, which also passes near Cicuyé, where it was necessary to build a bridge. Proceeding toward the north-east, they reached at the end of six or seven days great plains, where for the first time they found buffaloes. These animals and their immense number, the plains with their deep ravines, and the Indians, totally different from those of Tiguex, and deriving their subsistence, clothing and dwellings from the buffalo, are all minutely described; and the description would at this day apply with perfect precision to the country, and to the roving tribes that now inhabit it. The name is, however, different; the Indians were called Querechos.

The Spaniards were then, undoubtedly, on the waters of the Canadian river. They had been deceived, though for what purpose it does not clearly appear, by an Indian guide, who had undertaken to lead them to a country called Quivira, abounding with gold and silver. Coronado concluded to proceed farther north with thirty-six men, and sent the main body back to Tiguex. He had met with another wild tribe distinct from the Querechos. They were called Teyas, and came in the plains to hunt the buffalo;

but their residence was in the valley of the Tiguex river, above the nation of that name. They were said to be late invaders who had come from the north, and they had destroyed some villages in the vicinity of Cicuye; but being repelled there, they were at that time at peace with the civilized inhabitants of the valley. They were very friendly towards the Spaniards, and supplied them with guides. The main body with their assistance returned by a shorter route to the river of Cicuye, which they struck thirty leagues lower down than the village of that name.

Coronado appears to have proceeded as far north as near the 40th degree of latitude (Juramillo), where he found Indians who, though they still hunted the buffalo, had some fixed villages; and he received also information respecting a very large river, which was thickly inhabited, and which must have been the Mississippi. Considering the advanced state of the season, the party returned to Tiguex, where the whole body spent the winter of 1541, 1542.

It had been the apparent intention of Coronado to attempt in the spring a new expedition northwardly. But he was dangerously wounded by an accidental fall; he held a large estate in New Spain, and having left there his children and a young, noble, and lovely wife, he determined to return home. According to Jaramillo the officers were generally of the same opinion; but Castenado says, that there was great dissatisfaction among the body of the men. They evacuated the country and returned to Culiacan. Coronado was ill-received by the Viceroy, and lost his reputation and his government of New Galicia.

Two Franciscan monks, Padilla and brother Louis, would remain, and kept with them a Portuguese and some Mexican Indians. Both were killed by the natives. But the Portuguese and two of the Indians escaped, returned to New Spain by a new and shorter route, and arrived at Panuco.

It seems that some zealous missionaries again found their way to the country; and about forty years after Coronado's expedition, a part of Tiguex, or of what is now called New Mexico, was occupied by a party of Spaniards under one Francisco de Leyva Bonillo. Baron de Humboldt had mentioned the conquest of New Mexico by the valiant Juan de Onate, toward the end of the 16th century, and Mr. Gregg obtained the copy of an important paper found in the archives at Santa Fe. It is a memorial of Onate (a descendant of a nobleman of that name, who in 1540 was Governor of Compostella), dated 21st of September, 1595, by which he applies to the Viceroy for permission and assistance to establish a colony on the Rio del Norte, in the region already known as New Mexico. This was granted, and appears to have been carried into effect during the following spring. The incidents of the conquest are not known to me; but it is presumed that it was effected without much resistance.

Baron de Humboldt says, that during the 17th century several Franciscan monks had established missions among the Indians of Moqui and of Nabajoa, in the country which is drained by the great Rio Colorado of the West, and that he had seen in manuscript maps of that epoch, the name of the province of Moqui.

In the year 1680 a general insurrection took place in New Mexico, and the Spaniards were massacred or expelled. The ensuing year they re-entered the country, and a war ensued which lasted ten years, and terminated in the subjugation of the Indians of that province. But the missionaries of Moqui and Nabajoa had been massacred; and those Indians have ever since remained unsubdued.

Several detached expeditions connected with that of Coronado deserve to be mentioned.

The most important is the sea voyage of Fernando Alarcon, who was sent by the Viceroy Mendoza up the gulf of California, under an expectation that he might assist

Coronado's land expedition. He sailed in May, 1540, and, after several difficulties, reached the bottom of the gulf, and ascertained that California was not an island. He entered a very large river (the Colorado) which emptied into the gulf and had a very rapid current. This he ascended near one hundred miles, with two shallops drawn with ropes, by men on shore. The country was thickly inhabited. The Indians appeared at first frightened, and disposed to interrupt the Spaniards; but Alarcon avoided all hostilities, and they were pacified, even assisted in drawing the shallops up the stream, and supplied the Spaniards abundantly with provisions. They raised maize, beans, and pumpkins, and on one occasion gave them a loaf of mizquiqui. They worshipped the Sun; and Alarcon persuaded them that he was his son, and forbid them to go to war. They said that, when at war, they eat the heart of their enemies, and burnt some of the prisoners. Alarcon returned to his vessels in two days and a half; the ascent had consumed fifteen and a half. He ascended the river a second time still higher up, to the vicinity of a district called Cumana. On this journey he met with several distinct tribes, and was informed that they spoke many different languages.

He also collected some information respecting Civola, the inhabitants of which were reported to be powerful, and to inhabit stone houses four stories high. A desert intervened between that district and the Indians of the Rio Colorado, the breadth of which, according to some, was only a ten days' journey; whilst, according to others, the distance was forty days. They had heard of the negro Estavanico having been killed by the people of Civola, and had some rumors of the subsequent invasion by the Spaniards under Coronado. Alarcon tried in vain to find some amongst them that would undertake the journey, and carry letters for him. He returned to his vessels, and unable to open any communication with the land expedition, he sailed back to New Spain.

Although the true geography of the gulf had been thus early ascertained, this voyage had been so much forgotten in Mexico, that, one hundred and sixty years after, it was still questionable in the beginning of the 18th century, among the Mexicans, whether California was an island or a peninsula.

In October, 1540, after the departure of the main body from Senora towards Civola, Melchior Diaz remained as Governor of Senora. Soon after he set off for the sea-coast with five-and-twenty men, in order to open a communication with the vessels. At the computed distance of one hundred and fifty leagues, he arrived at or near the mouth of the Rio Colorado, which he named Rio del Tizon, because in cold weather the Indians carried a fire-brand to warm themselves. From indications given by the Indians, he found a tree on the bank of the river, fifteen leagues from its mouth, on which was written, "Alarcon came here, and there are letters at the foot of the tree." The letters were found, in which Alarcon stated, that after having waited some time, he was returning to New Spain, and that California was not an island, but part of the main.

Diaz ascended the river five days, and then crossed it on rafts, defeating the Indians who had intended to destroy his party whilst crossing. He afterwards continued his march, along the coast, towards the south-east, wounded himself accidentally, and died. His party returned in safety to Senora.

In the same year, 1540, and after the capture of Tucayan, the Indians of that province gave information of a great river towards the north-west. Lopez de Cardenas and twelve men were immediately sent by Coronado in that direction. After twenty days' march across a desert, they arrived at the river, which was the Colorado, but far above its mouth. The river was there buried, apparently more than one thousand feet, below the table land on which the Spaniards stood, and which was so precipitous that they

found it impossible to descend to the bed of the river. The country was altogether uninviting, the water very scarce, and the weather very cold. They accordingly returned to Civola. The few Indians they met there were peaceable and friendly.

Three principal languages were spoken in the province of Culiacan. The Tahues were the most intelligent and civilized people, and neither eat human flesh, nor had human sacrifices. The Pacasas, who dwelt between the plain and the mountains, were much more barbarous, and occasionally eat human flesh. The Acaxas (probably the same as the Apaches) were in possession of a great portion of the country, including all the mountains. They were all cannibals; lived in most inaccessible spots; and their several villages quarrelled for the slightest cause, killing and devouring each other.

Twenty leagues north of Culiacan, the province of Petatlan was inhabited by Indians similar to the Tahues, and speaking a similar dialect. Thence to the valley of Sonora, one hundred and eighty leagues distant, several villages were found inhabited by Indians of the same nation, amongst which some more barbarous tribes appear to have been interspersed. Throughout the whole distance, and as far as the desert of Civola, thorny trees prevailed; and the Indian huts were made of dry rush. The principal natural fruits were a species of figs called Tunas, and the Mezquite, which appears to be a species of honey-locust (*Gleditsia*). The fruit consists of a glutinous substance and a flattened bean pod, which were ground into flour by several of the Indian tribes: and this they baked in large loaves that might be preserved a whole year.

Sonora was the name of a river and of a valley inhabited by a numerous and intelligent population, and where maize was cultivated to a great extent. Forty leagues beyond Sonora the valley of Suyu was also populous, and the inhabitants had the same language and the same

agriculture as those of Sonora. But amongst the mountains, adjacent to those two valleys, other Indians dwelt, consisting of several distinct tribes, which were not visited by Coronado's army. It appears that throughout the whole country the Indian population was at that time numerous; and that, although intermixed with more barbarous tribes, there was an almost uninterrupted continuity of agricultural nations, extending from Culiacan, on the one hand to the desert of Civola, and on the other to the great Rio Colorado of the West.

This population has almost entirely disappeared. The country alluded to is that now known by the names of Cinaloa, from Rio Rosacio to the Rio del Fuerte, and Sonora proper north of this. We are informed by Baron de Humboldt that in 1793 there were in Cinaloa but eighteen hundred tributary or subdued and cultivating Indians, and only two hundred and fifty in Sonora proper.

At some distance beyond Suya, on the edge of the mountains and of what was called the desert of Civola, there was an ancient ruin, consisting of a large roofless house constructed with red earth, and which appeared to have been formerly fortified. It was called by the Spaniards Chichilti-cal [from the Mexican word *Calli*, house], and had been long inhabited by a people that came from Civola. It was stated to have been destroyed by the natives, who formed the most barbarous nation found in those quarters. Baron de Humboldt observes that the most northerly villages of Sonora, in what is called Pimeria Alta, are separated from the Rio Gila by a region inhabited by independent Indians, whom neither the Mexican troops nor the missionaries have as yet been able to subdue (Apaches).

We now return to Cibola and to the upper valley of the Rio Norte.

The etymology of the word Civola or Cibola is not known to me. To this day, it is the name by which the Mexicans designate the buffalo or bison. It is defined in

Newman's Dictionary, "Cibolo, Cibolea; a quadruped called the Mexican bull." It seems to have had that name in Mexico before the conquest, and that a skeleton was amongst Montezuma's collection of curiosities. But there were none within eight hundred miles of the northern boundary of the Mexican civilization. At all events, the word Cibola or Civola meant "the Buffalo country;" and the name was erroneously given to the valley and villages on the sources of the Rio Gila visited by the Spaniards. The inhabitants had indeed dressed buffalo skins, but they must have been obtained from more northerly tribes; for the buffalo range does not on the Rio Colorado of the west extend far south of lat. 40°, and there are none in the upper valley of the Rio Norte, or New Mexico.

The valley in which the seven villages of Cibola were situated, was but about six leagues in length, very narrow and confined between steep mountains.

The village of Acuco lay between Cibola and Tiguex; and Castañeda enumerates fifty-six villages situated on the Rio Norte and its vicinity. Tiguex contained twelve, situated on both banks of a river, in a valley twelve leagues long and two leagues wide. The forty-two others belonged to nine or ten distinct tribes.

Castañeda estimates the aggregate population of the fourteen villages of Cibola and Tucayan at three or four thousand *men*, probably warriors; and at sixteen thousand that of the villages in the valley of the Rio Norte or the country now called New Mexico. This is equivalent to about sixty thousand souls. The population of the Parblos, or agricultural Indian villages of that province, is at this time estimated at only ten thousand. One of the smallest villages was the first that the Spaniards reached in Cibola, and which had two hundred warriors. The largest of which the population is stated, was Cicuyé, containing five hundred warriors.

It is difficult to ascertain from his narration, their rela-

tive position ; which, in reference to Tiguex, appears however to have been nearly as follows :

*Tiguex, 12 Villages.*

<i>Westwardly.</i>		<i>Northwardly.</i>	
Chia, 4 leagues west of the river,	1 village.	Quirix, or Quivix,	7 villages.
Snowy Mountains, north-west,	7 do.	Yuqueyunk, on the river, 2 }	6 do.
		in the mountains, 4 }	
Hemes, 7 leagues from Tiguex,	7 do.	Braba, 20 leagues above, on the river,	1 do.
<i>North-Eastwardly.</i>		<i>Southwardly.</i>	
Ximena, between Quiria and Cicuye, 3 villages.		Tutahaco,	8 villages.
Cicuye, near river of that name,	1 do.	<i>Uncertain.</i>	
		Aguas Calientes,	3 do.

Braba, or Uraba, called by the Spaniards "Valladolid," the most northerly on the main river, Cicuyé, which Castañeda calls the most north-eastern, and Chia, are mentioned by Jaramillo as the most remarkable villages. But he mentions two other east of Cicuyé ; and Castañeda also says that an officer descended the main river eighty leagues below Tutuhaco, discovered four other great villages, and reached a place where the river loses itself under ground, as the Guadiana in Estremadura ; but he did not go as far as the place where, according to Indian report, the river again emerges.

The assertion that the river was lost under ground was a mistake. This was undoubtedly the place in lat.  $31^{\circ} 30'$ , where the Rio Norte, cutting through the mountains, sinks into a deep and impassable cannon, from which it emerges some distance below, as has been before stated.

The whole inhabited country on the Rio Norte and its tributaries (from Braba to the lowest point visited by the Spaniards) was, according to Castañeda, 130 leagues in length, and thirty in breadth ; but this last was irregular ; and this estimate probably applied to the distance, west to east, from the Sierra Madre to Cicuyé. He estimates at seventy leagues the distance from Cibola north-eastwardly to Cicuyé. His computed leagues, compared with the known distance between Mexico and Culiacan, and thence to the southern termination of the mountains, seem to be

equivalent to about three English miles. But thence northwardly and north-eastwardly there is much uncertainty.

When the map now being prepared by Lieut. Emory shall have been published, we will be better enabled by a precise knowledge of the Rio Norte and of its tributaries, to discover the approximate ancient situation of the seven towns of Cibola. At present, and as now informed, I can only say that they certainly appear to have been near the sources of a tributary of the great Colorado and not of the Rio Norte; and that it is probable that the Spaniards in their march eastwardly struck the Rio Norte between lat.  $34^{\circ}$  and  $35^{\circ}$ . It is still more difficult to reconcile the account of their journey, from Cicuyé eastwardly to the buffalo plains, with our present knowledge of the country.

Castañeda estimates the distance at thirty leagues; and he says that, the fourth day after their departure, the Spaniards came to a very deep and large river which passes also near Cicuyé, and to which they gave that name. There they were obliged to stop in order to build a bridge, which occupied them four days. Ten days after they met with the buffalo hunters called Querechos.

Jaramillo says, that after having left Cicuyé their course was always north-eastwardly; that, after four days' journey, they found two other villages, and after three days' journey more, they came to a river, which the Spaniards called Rio Cicuique, and that five days after they arrived in the buffalo country.

The main body of the Spaniards travelled or wandered through the plains thirty-seven days, and according to Castañeda's computation 250 leagues from Tiguex. On their return, guided by the Teyos, they reached in twenty-five days, losing much time, the river of Cicuyé, more than thirty leagues below the place where the bridge had been constructed. The Teyans said that this river united with that of Tiguex twenty days' journey southwardly, and that it afterwards turned towards the east.

Having compared those several accounts with Lieut. Abert's map, and with that of Mr. Gregg, it appears to me probable, that the Tiguex country lay, not on the main Rio Norte, but on its tributary, the Rio Puereo, and its branches, and that the river which the Spaniards called Cicuyé, and over which they were obliged to build a bridge, was the main Rio Norte. It must be recollected that the southern or main branch of the Canadian River, after running upwards (from its mouth in the Arkansa River) a considerable distance westwardly, turns at right angles, its upward course being thence nearly duly north to its source. It is there called Rio Colorado; and it will be seen by recurrence to the map, that in one place it ~~sinks~~ into one of those deep ravines called cañons, wholly impassable, so that the roads from Saint Luis to Santa Fe, necessarily cross that river, either north or south of that cañon.

It appears probable that, when the Spaniards passed over from the Rio Norte, to the waters of the rivers that empty themselves into the Mississippi, they did cross the above mentioned branch of the Canadian River, above the said impassable cañon; and that when, on their return under the guidance of the Texans, they struck the Rio Norte (or Cicuyé) thirty leagues below the place where they had crossed it over a bridge, they must have crossed the Canadian River below the said cañon. This is corroborated by the fact that, on their return, the Spaniards took notice of a number of salt marshes, with large pieces of floating salt, which abound on all the southern branches of the Canadian River. The only other possible hypothesis is, that the River Cicuyé is identic with the Rio Pecos. The main body of the army, with which Castñaeda remained, did not cross the Arkansa River.

All the villages, whether at Cibola and its vicinity, or in Tiguex and on the waters of the Rio Norte, were constructed on the same plan. They did not consist of houses, or ranges of houses, separated by streets; but each village

was a single block of adjacent houses connected together, and in the shape of a square or parallelogram. They differed in size ; but the precise length and breadth are nowhere stated. The height also varied, from two or three to seven stories. Muzaque, in Cibola, was the only one in which the houses were so elevated : generally, they had three or four stories. Inside of each village, there was a court, common to all the houses. All the roofs were on the same level, flat, and forming terraces. There were no doors or openings on the ground or lower story ; but, on a level with the second story, there was a projecting balcony extending round the whole village, with doors opening into the several houses. There were no external stairs leading to the balcony : the only way to ascend was with movable ladders, which in case of an attack were taken inside. At Cicuyé the houses which opened on the internal court were higher than those facing outside. This was intended for defence ; and this village was also surrounded by a low stone wall. The inhabitants asserted that they never were subdued by any other nation.

The houses were well distributed inside. There was always a kitchen, an oven, and a distinct room for breaking the maize and converting it into meal. This work was, as usual, done by the women. At a distance from the mountains they had no other fuel but dried grass, of which they collected large quantities, both for cooking and to warm themselves.

The walls of the houses of those villages were not stone, but constructed with prepared earth. According to Castañeda, " The natives have no lime, but substitute for it a mixture of ashes, earth and coal ; although their houses are four stories high, the walls are only half a fathom thick. They make great heaps of rush and grass, and set these on fire ; when reduced to coal and ashes, they throw over that mass a great quantity of earth and water and mix the whole together. They then knead that mixture into round

balls, which they dry and use in lieu of stones. They plaster the whole with the same mixture ; so that the whole has the appearance of mason's work. This work is done by the women : the men bring wood, and do the carpenter's work." Jaramillo says, that these walls are similar to those of *Torchis*.

Under ground there were subterraneous rooms, called by the Spaniards, "*Estufas*," literally stews, and which may be translated "air-baths." In the middle of each, there was a fire sufficient to preserve the heat, which was fed with thyme or other dried grass. These places were exclusively allotted to the men. Women were forbidden to enter them, and occupied the stories above. Some of these *estufas* were round and some square. Their upper floor, which was on a level with the ground, was supported by pine pillars ; they were paved with large, smooth stones ; and some were as large as a tennis-court. The most extraordinary were found in the village called Braba, which in other respects was remarkable. It was built on both banks of the river, across which were bridges made with squared pine timber. The *estufas* there were supported by twelve pillars, each of which was two fathoms in circumference and two fathoms in height.

Another remarkable village was that of Acuco, between Cibola and Tiguex, which was built upon the top of a perpendicular rock. This could be ascended only by stairs cut outside in the rock. After three hundred steep steps, there remained eighteen feet in height, to climb which there was no other aid than small holes, three or four inches deep, cut in the rock. Large stones were collected on the top to be rolled over any assailant. The village, which contained only two hundred warriors, was deemed impregnable. There was a table-land on the top, sufficient to sow a certain quantity of maize, and cisterns to receive water.

All these people subsisted principally on vegetable food. Maize, beans, and pumpkins, are repeatedly mentioned as

being universally cultivated: and to these may be added occasionally the mezquite-bread. The accounts differ as to the abundance of supply. Jaramillo says that the people of Cibola hardly raised a sufficient quantity for their own use; but that those of Tucayan were better supplied. According to Castañeda, the soil of Tiguex and of other places in the valley of the Rio Norte was so fertile, that it was not necessary to plough the ground in order to sow; that the crop of one year would have been sufficient for seven; and that at the sowing time, the ground was still covered with maize of the preceding crop which they had not found necessary to carry away. But Castañeda was in Cibola and Tiguex only in winter, and appears to have been misinformed in all that relates to the cultivation of maize.

Game does not appear to have been plentiful. Yet the country was not destitute of deer; antelopes and bears are mentioned, and also ducks, partridges, and turkeys in abundance. These would seem to have been tamed, as in some instances the Indians are said to have supplied the Spaniards with poultry.

When the Spaniards, under Velasquez Coronado, penetrated, in the year 1541, into New Mexico, the articles of dress consisted universally of deer-leather, well dressed; of prepared buffalo-skins, a most comfortable garment, which resembled coarse cloth; and of cotton mantles of unequal size, but generally a vara-and-a-half long. They had also some ornamented dresses made of feathers, intermixed and wove with some kind of thread. A most extraordinary fact is repeatedly stated by Castañeda, viz., that all the women, at least all those who were unmarried, were perfectly naked, both winter and summer. The reason assigned was, that any departure from chastity should be immediately revealed.

Castañeda, speaking of Tucayan, north-west of Cibola, says that the inhabitants made a present to the Spaniards of some cotton stuffs, but in small quantity, because it is

not found in the country. Jaramillo asserts that cotton grew in New Mexico; and it appears to me that, since it is admitted on all hands that cotton mantles were universally worn, Castañeda must in that respect have been mistaken. It seems impossible that such stuffs could have been procured by trade, with the distant southern countries where cotton was cultivated; and the climate was not unsuitable for the production. The black seed species was the only one which, at that time, could have been known and cultivated on the river Gila, and in the valley of the Rio Norte. Transplanted into some islands on the coast of Georgia, it has become an annual plant, and produces the finest known cotton. It has been planted farther north, and even in Virginia, where, though some cotton came to maturity, the quantity was too small to render the cultivation profitable. This fact shows that this species might, between latitude  $32^{\circ}$  and  $36^{\circ}$ , be cultivated in the country drained by the Colorado of the West and in New Mexico. But it is not probable that the plant grew there spontaneously. All the agricultural products in that quarter, and indeed every where else in the northern parts of the Continent, had originally come from the south.

Bows and arrows, clubs and bucklers, appear to have been their war-weapons. No mention is made of any aratory tool. Pottery was made, which is represented as very fine, and well varnished; and ornamented vases are mentioned, of which the work and the form were remarkable. Jars were found filled with what appeared to be a shining metal, and which was used to varnish that pottery.

The inhabitants are represented as being very sensible, intelligent, and industrious; there was amongst them neither drunkenness, stealing, or unnatural sin; they were not cruel, never eat human flesh, and made no human sacrifice. Castañeda is silent with respect to their religion, and leaves us ignorant of the objects of their worship. They had chiefs, called Caciques by the Spaniards, and some renowned war-

riors; but they were generally governed by a council of old men.

It is evident, from the structure of their villages, that they were always exposed to attacks, either from their own neighbors, or from the adjacent wild tribes. It does not appear that, during the stay of the Spaniards, they had any war amongst themselves: but some of the larger villages are said to have been formidable to their neighbors; and the inhabitants of the impregnable Acuco are called banditti, much feared through the whole province. With respect to foreign invaders, the destruction of Chichilti, a colony from Cibola, by the wild mountain tribes, has already been stated. The north-eastern part of the country, in the vicinity of Cicuyé, was that which had been most exposed to foreign invaders from the north. Some ruined villages were found which had been destroyed by them. The last of these invaders, and with whom the Spaniards came in contact, were the Teyans, a nomade people, who in summer hunted the buffalo in the prairies, and in winter dwelt adjacent to the northern agricultural villages, which, though at that time at peace, they were not permitted to enter. They cultivated nothing, and were considered as much more brave than their civilized neighbors. With the Spaniards they entertained the most friendly relations, and supplied them, whenever requested, with faithful guides.

The province of Tiguex was the only one that made any serious resistance to the Spanish invaders. Coronado, with his vanguard of seventy men, subdued in a few days, the fourteen fortified villages of Cibola and Tucayan, with their four thousand warriors. The terror inspired by the superlative bravery of the Spaniards of that epoch, by their fire-arms, and above all by their horses, had every where the same effect. The Azteques indeed, the most warlike and ferocious of the Indian nations, made a most vigorous resistance, and displayed unsurpassed bravery in the long and sanguinary contest which terminated in the destruc-

tion of their capital. With that exception and that of Chili, wherever the Indians had become cultivators of the soil, and so numerous as to depend exclusively on agriculture for their subsistence, the conquest was effected by a handful of men, almost at once, and without hardly any serious contest. The wild tribes in the hunter state, who cultivate nothing, alone proved indomitable, yielding only to the gradual but irresistible progress of agricultural colonization, and ultimately rather annihilated than conquered.

There are some incongruities and even contradictions in Castañeda's narrative; but they are only such as might be expected from a man who wrote twenty years after the events he relates, from recollection, and probably without having taken any notes. These defects refer principally to dates or unimportant details. He is often obscure in his geographical statements; but it is at all times difficult to describe the geographical features of a country, without the aid of a map; and moreover Castañeda was not a geographer. The work, as a whole, affords conclusive internal evidence of the veracity of the author. He never deceives voluntarily, and is generally free of the exaggeration so common to the Spanish writers of that age. The general features of the expedition are indubitable. No one, writing at that time in Mexico, could have divined that, in pursuing the course described in the narrative, the Spaniards would arrive in the plains occupied by the buffalo. No one but an eye-witness could have described, with the same minuteness, these animals, heard of, but never seen before the date of the expedition, the features of the country in which they ranged, and the manners of its wild inhabitants. Thus, after having described those immense plains, apparently perfectly level, Castañeda adds: "Trees are seen only in some ravines, at the bottom of which runs a small river; but these are discovered suddenly, and only when coming on the brink of the precipice. A descent is found through paths opened by the buffaloes in search of

water. An immense quantity of small animals are found in the plains, similar to squirrels, who have dug numerous holes under ground." The prairie dogs, so called, are here recognised; and when the main body, on its return to Tigüex, was crossing the various branches of the Canadian River, the salt marshes and waters, with floating pieces of salt, are mentioned.

Much additional light has been thrown on the subject, and the correctness of Castañeda's statements corroborated, by an author who was unacquainted with his work, and who, though he had heard of a traditional account of such an expedition, considered it as doubtful, and hardly probable. This is Mr. Gregg, who, in his very correct and instructive work entitled, "Commerce of the Prairies," has given the best account, not only of these, but of New Mexico, which has, as yet, been published. The following extracts of the principal passages which relate to our subject are striking:

The remnant of the aboriginal tribes of New Mexico, still dwelling in that province, live in distinct villages, called Pueblos. They are a remarkably sober and industrious race, conspicuous for morality and honesty.

Their dwelling-houses contain seldom more than two or three small apartments, but are frequently two stories high, and sometimes more. There is, most generally, no direct communication between the street and the lower rooms, into which they descend by a trap-door from the upper story, the latter being accessible only by means of movable ladders.

Each Pueblo is under the control of a Cacique, chosen amongst themselves. When any public business is to be transacted, he collects the principal chiefs in an *estufa*, or cell, usually under ground, where the subjects of debate are discussed and settled. Mr. Gregg was told that when they return from their belligerent expeditions, they always visit their council cell first. Here they dance and carouse, frequently for two days, before seeing their families. The

council has charge of the interior police, and keeps a strict eye over the young men and women of the village; and the females are almost universally noted for their chastity and modest deportment.

Some of the villages were built upon rocky eminences, almost inaccessible. The ruins of San Felipe may be seen on the very verge of a precipice several hundred feet high, the base of which is washed by the Rio del Norte. The still existing Pueblo of Acoma stands upon an isolated mound, whose area is occupied by the village, being fringed all around by a precipitous cliff. The inhabitants enter the village by means of ladders, and by steps cut into the solid rock [Acuco].

There still exists a Pueblo of Taos, composed of two edifices, one on each side of a creek, and formerly communicating by a bridge. The base story, near four hundred feet long and one hundred and fifty wide, is divided into numerous apartments, upon which other tiers of rooms are built to the height of six or eight stories. The outer rooms are entered through trap-doors in the roofs. A spacious hall in the centre, known as the *estufa*, is reserved for their secret councils. These two buildings afford habitations, it is said, for over six hundred souls [probably Braba]. An edifice of the same class is found in the Pueblo of Picuris.

Wheat is now cultivated; but Indian corn, variously dressed—generally converted into tortillas, or into a thin mush, called *atole*, together with beans [called frijoles, by the Spanish], continue to be the principal articles of the food of the Indians. The flour made from the fruit of the mezquite tree is also mentioned. Cotton is cultivated to no extent, although it has always been considered as indigenous to the country, and especially so in this province.

Mr. Gregg says that the potato, although not cultivated in the country till very lately, is unquestionably an indigenous plant, being still found in a state of nature in many of the mountain valleys, though of small size, seldom larger than filberts.

He reckons three or four different languages, perhaps allied to each other. The most northern, Taos, Picuris, etc., speak the *Piro* language. A large portion of the others speak *Tegua*, having all been originally known by this general name, though some among them seem formerly to have been distinguished as *Queres*. The numerous tribes that inhabited the highlands between the Rio del Norte and Pecos, as those of Pecos, Cienega, etc., now extinct, were known anciently as Tagnos; but their language is said to be spoken by those of Jemez.

*Tegua* is evidently identic with Tiguex; and Jemez with Hemez. We recognise the Teyans in Taos. The name of Queres may be the Quivix or Quirix of Castañeda. I cannot discover in Mr. Gregg's map any other of the ancient names mentioned by Castañeda. The few that have been preserved would alone be sufficient to prove the identity of the former and present inhabitants. The manufacture of pottery is continued, and in general use, even amongst the Spaniards.

The only discrepancy between Castañeda and Mr. Gregg relates to the climate, which the last author, who spent several winters in Mexico, represents as remarkably mild. Alluding, not to Castañeda, but to Baron de Humboldt, who, without being acquainted with his work, had been informed that the winters were as severe as had been stated by him, Mr. Gregg considers such phenomenon as impossible, as if it had been said to have happened in the harbor of New-York. The supposition of a change of climate is not admissible. But it is quite possible that the winter of 1540-1541 may have been as severe in New Mexico as is stated by Castañeda. That of 1779-1780 was equally so at New-York, when wagons crossed on the ice from the city to Staten Island.

The fact is thus most clearly established that, at the time of the conquest of Mexico by Cortes, there was northwardly, at the distance of eight hundred or one thousand

miles, a collection of Indian tribes, in a state of civilization intermediary between that of the Mexicans and the social state of any of the other aborigines. Whence and how it originated, is a problem which has been much agitated, and is not yet solved. The most popular theory is, that that country had been the abode of the Azteques, whence they migrated to Mexico. There is, however, a most clear fact which must be kept in view. The agriculture of New Mexico and that vicinity did not originate there, and was not thence transferred southwardly; the very reverse is the case. The most remarkable feature of the ancient agriculture of North America has already been stated. The plants cultivated for food were uniformly the same every where. Whether in Guatemala and Mexico, on the waters of the Colorado and the Rio Norte, or amongst the Indians residing within the United States, maize, beans, and pumpkins did, without exception, constitute the articles of cultivated vegetable food. No one can doubt that the native country of these, and more especially of maize, was between the tropics. Even according to the traditions ascribed to the Azteques, they were, on their arrival in or near the valley of Mexico, unacquainted with maize, and were taught to cultivate it by a residue of the Tolteques, a kindred nation which had preceded them. From whatever quarter the Azteques may have come, at least the agriculture of the country, which occupies our attention, came from the south. There is nothing astonishing in this, since it has been seen that, from the borders of the Mexican civilization, there was almost a continuity of agricultural tribes through Culiacan, both to the mouth of the Colorado of the West, and to the sources of the river Gila.

We are altogether unacquainted with the history of the migrations and revolutions, which may have taken place during thousands of years, amongst the Aborigines of America. Had it not been for the similarity of language and other correspondencies, it would never have been

known, that a colony of Tolteques, speaking a language kindred to that of the Azteques, had at some former period been expelled from their country, and, traversing Guatemala and other countries belonging to another family of languages, had formed a colony, and were firmly established as far south as Nicaragua. There is therefore no impossibility in the supposition of an ancient Tolteque colony having carried their civilization to the banks of the river Gila and the upper valley of the Rio Norte. But, in order to establish the fact, it is necessary that, as in the case of Nicaragua, it should be proved by a similarity of language; and we have as yet no vocabularies either of New Mexico, the present Indian inhabitants of which are incontestably descendants of those found there at the time of Castañeda's expedition, or of the tribes which at this time occupy the country drained by the great Colorado of the West.

It is proper to observe, that the languages of the same tribes cannot have been materially altered during the last three hundred years. The tenacity of even unwritten languages has been fully proved by a multitude of instances. It is sufficient for our purpose to observe, that the vocabulary of Hochelaga [Montreal], taken by Cartier in the middle of the 16th century, evidently belongs to the Iroquois family; that, with the aid of the few words found in the narrative of Soto's expedition, I have been able to trace his march, as far west as the Mississippi; and that Mr. Duponceau made himself intelligible to some Wyandots, with no other assistance than the imperfect vocabulary taken, in the year 1625, by the Franciscan Sagard.

Nothing can be positively asserted, or denied, until the vocabularies alluded to shall have been obtained. As at present informed, the probability is against a similarity of languages. Castañeda, speaking of some Mexican Indians who, when the army returned to Culiacan, remained at Cibola, says, that they must, at the time when he was writing, have become good interpreters: and Baron

de Humboldt says that, according to the testimony of several missionaries well acquainted with the Azteque language, that spoken by the Moqui, the Yabipais, and the Indians who inhabit the plains in the vicinity of the Rio Colorado of the West, essentially differs from the Mexican.

The inhabitants of the river Gila and of the upper valley of the Rio Norte were utterly unknown to the Mexicans. The information respecting them and the rumors of the seven towns, which induced the Spaniards to undertake the expedition under Coronado, came in every instance from other quarters; from the travelling Tejo Indian, or from the northern Indians, met by Cabeça and his companions, in their way through Texas and west of it, from the Mississippi to Culiacan.

The ruins of ancient buildings, known by the name of Casas Grandes, ascribed to the Azteques, and called their second and third stations, are evidently of the same character as the ancient buildings of Cibola; most probably the remains of some of them. We have no description of the most southern of those Casas Grandes. Without at all asserting that this was the Chichilticalli of Castañeda, their geographical position corresponds. The Father Pedro Font has given the description of the great house, situated near the river Gila, considered as the second station of the Azteques, and which he visited in the year 1775. The ruins of the houses which formed the town extended more than one league towards the east; and the ground was covered with broken vases and other painted pottery.

The house itself is a parallelogram, facing precisely the four cardinal points, east, west, north, and south; externally seventy feet long from north to south, and fifty wide from east to west. It consists of five halls, three internal, of equal size, twenty-six feet by ten, and two external, thirty-eight feet by twelve; and they are all eleven feet high. The edifice had had three stories, and probably four, counting one under ground. There was no trace of stairs, which

probably were wooden, and burnt when the Apaches set the building on fire. The whole building is made of earth; the interior walls being four feet thick and well constructed, and the external six feet thick and shelving outside. The timber work consisted partly of mezquite, principally of pine, though the nearest pine forest was twenty-five leagues distant. Facing the eastern gate, which is separated from the house, there is another hall twenty-six feet by eighteen inside. Towards the south-west, there is a remnant of construction, one story high. Around the whole, there are indications of an external wall, which included the house and other buildings. This wall was inside four hundred and twenty feet from north to south, and two hundred and sixty from east to west. From some remains of mud walls [torchis], and some scattered blocks, it appears that there had been a canal, to bring water from the river to the town.

The traditions of the Mexicans, respecting the travels of the Azteques, went no further than that they came from the north or north-west, and, occasionally remaining several years in several places, arrived, at the end of about one hundred and fifty years, in the valley of Mexico. The supposition that they came from the Rio Gila, or any country north of it, was a mere conjecture of the Spaniards; which does not appear to have been sustained by any other fact, than that of the ruins above mentioned. It is indeed contradicted by the Mexican traditions, which placed the Aztlan of the Azteques, not in some unknown remote country, but adjacent to Michoacan; and, according to Fernando D'Alva, they were the descendants of ancient Toltecs, who had fled to Aztlan, and who now returned to the country of their ancestors.

If an identity of languages should hereafter be ascertained, it appears to me most probable that the civilization of the river Gila, and of New Mexico, must be ascribed to an ancient Toltec colony. If the languages should prove

different from the Mexican proper, or any of the other spoken between the tropics, we may not be able ever to ascertain how this northern civilization originated. Whenever a people has become altogether agricultural, the first germ of civilization has been produced; and subsequent progress will depend on the circumstances in which they are placed. Different species of civilization were found in Mexico, Peru, the table-land of New Grenada, and Chili. How each of these originated, and how far connected together, we are unable to say. If the civilization of the Gila and New Mexico was not of native growth, it appears most certain that it could not have been introduced from either the east, north, or west. In either of these directions, those people were surrounded by wild nations, in the hunter state, and cultivating nothing. Though the difference of language should forbid the supposition of a national colonization from the south, yet there is nothing impossible in the supposition that individuals from Mexico may have penetrated into that northern region, and brought to them some of the knowledge acquired by the inhabitants of their native country. Let it be, however, recollected that, though perhaps as intelligent as the Mexicans, and most certainly much more humane, they were in most other respects, especially in science and arts, very inferior to the Mexicans.

We have but imperfect accounts of the Indian tribes which now occupy the country drained by the Rio Colorado of the West. We are informed by Baron de Humboldt, that Father Garces visited, in the year 1773, the country of the Moqui on the Rio de Yaquesila, where he found an Indian town with two large squares, houses several stories high, and parallel streets. Every evening the people met on the terraces, which are the roofs of the houses. He also informs us that, when Fathers Garces and Font visited the Indians on the south of the river Gila, and in the vicinity of the Casas Grandes, they were peaceable cultivators, well clothed, and amounting to two or three thousand, in villages

called Uturicut and Sutaquisan. The missionaries saw fields of maize, cotton, and pumpkins. The character of the natives was mild and loyal. When the Father Font tried to persuade them of the advantages that would result from the establishment of Christian missions, where an Indian Alcalde would govern with strict justice, the chief of Uturicut answered, that this was not necessary for them. "We," said he, "do not steal—we rarely quarrel: why should we want an Alcalde?" These Indians had no communication with those of Sonora.

The destruction or expulsion of these Indians is ascribed to the wild tribes known by the name of Apaches. Farther north, in latitude about  $36^{\circ}$  to  $38^{\circ}$ , are found the Nabajos, who often invade the adjacent districts of New Mexico. They are represented by Mr. Gregg and others as an agricultural people, amounting to about ten thousand souls, living in rude wigwams, about one hundred and fifty miles west of Santa Fe, cultivating all the grains and vegetables of New Mexico, possessing numerous herds of horses and cattle, and distinguished by their manufactures of cotton textures. They would seem to be of the same stock as the Moqui, if not the Moqui themselves, driven so far north by the wild tribes called Apaches. Mr. Gregg also mentions, as living on the waters of the Colorado, the Pueblo of Zunni, one hundred and fifty miles west of the Rio del Norte, containing 1000 to 1500 souls. They profess the Catholic faith, cultivate the soil, have manufactures, and possess considerable quantities of stock. He also mentions the seven Pueblos of Moqui [as they are called], a tribe similar to the Zunni, and living a few leagues beyond; but now independent, and Pagans. He adds, that their dwellings are similar, that they are equally industrious and agricultural, and still more ingenious in their manufactures. Interesting additional information, respecting the remains of that ancient civilization, has been communicated by Lieutenant Emory.

In descending the Gila, from long.  $108^{\circ} 45'$ , to the mouth of the river, a distance of about 350 miles in a straight line, two Indian tribes only were found, both in the same vicinity, near the mouth of the Salinas, about long.  $112^{\circ}$ . Their respective names are Pijmos and Coco-Maricopas. The Pijmos are ancient inhabitants: their tradition is that they came from the north; but these traditions are loose and conflicting. Of the Coco-Maricopas, Mr. Emory received the following account:—They had come recently from the west. In 1826, Mr. Kit Carson met them at the mouth of the Colorado. Subsequently they were visited by Dr. Anderson, and were then at a point about half way between their present village and the mouth of the Gila river. When seen by Carson, in 1826, they were already an agricultural people; but have probably learned much from their neighbors, the Pijmos, whom they acknowledge as politically their superiors, and with whom they live on terms of intimate and cordial friendship. They are taller and more athletic than the Pijmos; the men had, generally, aquiline noses, whilst those of the women were *retroussés*. They also appear to be more sprightly, and perhaps more intelligent, than the Pijmos. The interpreters of the last nation are all natives of the Maricopas tribe. They have but few cattle, and not many horses.

The Coco-Maricopas were known to the Spanish missionaries long before the time when they were first visited by Mr. Carson. In the map annexed to Venega's History of California, and published at Madrid, in the year 1758, their name is inserted in a most conspicuous way; and they are represented as occupying the country south of the River Gila, near 150 miles in length, from its mouth upwards. They are mentioned in the body of the same work as having entertained friendly relations, about the year 1700, with Father Kino, the celebrated Jesuit, who ascertained that California was a peninsula; a fact which, though fully

established 160 years before, by Alarcon, had become a doubtful geographical question.

The Indians on the River Gila and its vicinity were visited, in the years 1744 and 1748, by Father Sedelmayer. He mentions two rivers as falling into the Gila: the Azule, inhabited by the Indians called Nijoras; and the Assumption, forty-five leagues lower down, which is clearly the Salinas of Lieut. Emory. The Pimas and Coco-Maricopas are described as living on the banks of the Gila, and at peace together. Farther west, the Yumas, who inhabited the country along the Colorado, south of the Gila, were enemies of the Coco-Maricopas, though speaking a dialect of the same language. Those three tribes, and two other in the same vicinity, are called the peaceable nations, which should be sheltered against the more northern nations. For this purpose, expeditions were several times proposed, in order to conquer the Moqui; none of which was ever carried into effect.

We now revert to Lieut. Emory's observations.

The cultivation, dwellings, and dress of both nations do not essentially differ. The thatched cottages, thirty or forty feet in diameter, are made of the twigs of cotton-wood, (*Populus Angulosa*. Mich.) interwoven with the straw of wheat, corn-stalks, and cane.

Cotton, wheat, maize, beans, pumpkins, and water-melons, are the chief agricultural products of these people. Their fields are laid off in squares and watered by the *acequias* from the Gila River. Their implements of husbandry are the wooden plough, the harrow, and the cast-steel axe, procured probably from Sonora.

Both nations cherish an aversion to war, and a profound attachment to all the peaceful pursuits of life. This predilection arises from no incapacity for war; for they were at all times able and willing to keep the Apaches at a distance, and to prevent the depredations of those mountain robbers. They have a high regard for morality, and

punish transgressions more by public opinion, than by fines or corporal punishments. Polygamy is unknown amongst them; and the crime of adultery, punished with such fearful penalties amongst Indian nations generally, is here almost unknown, and is visited with the contempt of the relatives and associates of the guilty parties.

The ruins on the Gila were first seen in longitude about  $109^{\circ} 20'$ . Thence to the Pijmos village, distant about 160 miles in a straight line, the ruins were seen in great abundance wherever the mountains did not shut out the valley. They were sufficient to indicate a very great former population. In one place, between longitudes  $111^{\circ}$  and  $112^{\circ}$ , there is a long wide valley twenty miles in length, much of which is covered with the ruins of buildings and broken pottery.

These ruins are uniformly of the same kind. Not one stone now remains on the top of the other, or above ground. They are discoverable by the broken pottery in the vicinity, and by stones laid in regular order on a level with the ground, and showing the traces of the foundations of houses. Most of these outlines are rectangular, and vary from 50 to 200 and 400 feet front. The stones are unhewn and mostly amygdaloid, rounded by attrition.

The implement for grinding corn, and the broken pottery, are the only vestiges of mechanical arts among the ruins, with the exception of a few ornaments, principally large well-turned beads, the size of a hen's egg. The same corn-grinder and pottery are now in use among the Pijmos. The first consists of two large stones slightly concave and convex, fitting each other, and intended to crush the corn by the pressure of the hand.

The impression of Lieut Emory, as stated in his journal, and before he had ever heard of the work of Castañeda, was, that the ruins seen on the Gila might well be attributed to Indians of the same race as those of New Mexico and as the Pijmos. These last might easily have

lost the art of building *adobe* or mud-houses. In all respects except their dwellings, they appeared to be of the same race as the builders of the numberless houses now levelled to the ground higher up on the Rio Gila.

A short vocabulary of the Maricopas was obtained, which will be found in the sequel. It has no affinity with any other Indian language known to me; but I was struck by the fact, that the Maricopas word for *man* is *Apache*.<sup>(a)</sup> Judging by analogy, it might be suspected that this was the name for Indian, and that this tribe, though agricultural and peaceable, belongs to the family of the Apaches. Lieut. Emory met with some wild Indians of this nation, and is of opinion that they rove on the waters of the Colorado north of the Gila. But they cannot be numerous in that quarter, since they do not disturb either the Pijmos or several other cultivating nations who, from reports, live peaceably in that quarter. It is well known that their depredations are principally directed towards the south, against the Spanish settlements of Sonora, of Chihahuha, and on the Rio Norte.

Lieut. Emory makes no mention of the *grandes casas* visited by Fathers Lafont and Garces in 1775. He may have travelled on the north side of the river; but it seems improbable that, if that building did still exist, he should not have heard of it.

Thus far Lieut. Emory relates that of which he was an eye-witness. The following notices communicated by him were principally derived from Indian information.

An intelligent Maricopas Indian informed him, that about fifty miles from the mouth of the Salinas, the walls

(a) The Indians very commonly distinguish their tribe by a word meaning "The Men." With the Athapascas *Dennee*; with the Algonkins *Illinois*, and *Lenno Lenape*, the pure, unmixed, men, the name assumed by the Delawares; and so also *reche*, name by which the Arancanians call themselves, from *re*, pure, and *che*, man.

of a large three-story building of mud were now standing in a perfect state of preservation, with the interior sides glazed and finely polished; and that many traces of large *acequias* (aqueducts), and broken pottery in great abundance were seen about it. (Query,—whether by the words, *from the mouth of the Salinas*, fifty miles up that river or fifty miles from its mouth up the Gila, are meant? In the last case, which is not probable, this might be the *casas grandes*.)

Near the head waters of the Salinas, the course of which is said to be north-east and south-west, there is an Indian tribe called Soones, who, in manners, habits, and pursuits, are said to resemble the Pijmos, except that they live in houses scooped from the solid rock. Many of them are Albinos, which may be the consequence of their cavernous dwellings, and may also have given rise to the report of a race of white Indians in that quarter. Though bordering on the warlike Navajos, and surrounded by roving Apaches, they nevertheless till the soil in peace and security.

Another tribe of Indians called the Moqui was also reported to Lieut. Emory. Like the Pijmos and the Soones, they cultivate the soil and live in peace with their neighbors. The exact locality of this tribe has not been stated beyond the fact, that it is on or near the head waters of one of the tributaries of the Gila.

East of the Soones, and crossing the Sierra Madre, the Rio San José is reached, a tributary of the Puerco, itself a western tributary of the Rio del Norte. On the San José, remarkable Indian towns still exist, which have been visited by Lieut. Abert, U. S. Topographical Engineer,

These towns or villages are, like those of Cibola and of several other tribes of New Mexico, seven in number. They all lie on the very sources of the San José, adjacent to the Sierra Madre, extending in a south-western direction, from lat.  $34^{\circ} 54'$  to  $35^{\circ} 15'$ . Their names are, from north to

south, Cibólleta, Moquino, Poguaté, Covero, Laguna, Rito, (now deserted), and Acoma. The description, which Lieut. Abert gives of the last mentioned place, agrees substantially with that of Mr. Gregg; and he leans to the opinion, that these are the identical ancient villages of Cibola. It is most certain that these were on the head waters of the Rio Gila, and not of any river emptying into the Rio Norte.

Father Sedelmayer states that, in his time (1745), the sources of the Gila were occupied by the Apaches, who are often alluded to by Castañeda, as savage tribes, who had destroyed several villages or colonies of the people of Cibola. It appears, therefore, certain that these Apaches had destroyed or occupied the seven ancient villages of Cibola. The inhabitants were either exterminated or driven away. They may have fled down the River Gila, and mixed with other kindred tribes. And it is also possible that they may have escaped eastwardly, across the mountain, and settled themselves on the San José. This, however, is a mere conjecture, sustained only by the name *Cibolleta*, of the most northern village. Acoma, if it can be identified with Acuco, was not one of the seven Cibola villages.

Lieut. Abert has also described seven other villages, situated on the other side of the Rio del Norte, near the eastern boundary of New Mexico, and lying about ninety miles south-eastwardly from the sources of the San José. Chititi, the most northern of these villages, is under the same parallel as Acoma. Thence follow, nearly due south, Tagique, Torreon, Mansano, Quarra, and Abo. This last place lies in lat.  $34^{\circ} 25'$ , and is now deserted, as well as Quarra. The other four are now inhabited by the Mexicans. Both Abo and Quarra contain ruins of stone structures, over one hundred feet in length. The foundations are shaped like crosses, and the material of which they are composed is stone. Abo is situated on a stream, which runs almost due west, and empties in the Rio del Norte; and, through this valley, there is an easy passage across the

great dividing ridge, which separates the valley of the Rio del Norte from the prairies. The streams on which the five other more northerly villages are situated, empty into a lake which has no outlet, or issue, to the sea.

Quivira, about fourteen miles east of Abo, was not visited by Lieut. Abert; but its position was correctly ascertained. This is the only place (besides Cibolleta) mentioned by Lieut. Abert, the name of which is the same as any of those found in Castañeda's relation. It is quite possible that the place now known by that name was the true Quivira of the Indians, at the time of Colorado's expedition. But, whether deceived by a treacherous Indian guide, as they assert, or having misunderstood what the Indians meant, which is quite as probable, the Spaniards gave the name of Quivira to an imaginary country, situated far north, and represented as abounding with gold.

Lieut. Abert agrees with Lieut. Emory, in considering the range of mountains, which separates the valley of the Rio del Norte from the sources of the rivers that empty into the Arkansas, as the highest range in the country, and more elevated than the true Sierra Madre, which separates that valley from the basin of the great Colorado of the West. All those nearly parallel ridges of mountains, which extend from the eastern extremity of the valley of the upper waters of the Rio del Norte to the Rio Colorado, below its junction with the Gila, abruptly terminate between the 31st and 32d degrees of latitude, south of which, as far, probably, as the vicinity of Durango, the Sierra Madre alone remains, varying considerably in its elevation, which, in some places, as appears by the march of Col. Cook, presents no obstacle to the traveller.

Castañeda's account of the social state, and of the advances of civilization, of the ancient inhabitants of New Mexico and of the Rio Gila, have been fully confirmed by the subsequent relations of the Spanish missionaries, of Mr. Gregg, of Lieut. Emory, and of other modern travellers. In New Mexico, the habits of the native Indians have un-

doubtedly been modified by their intercourse with the Mexicans. They have acquired the knowledge of many new arts, and the sphere of their ideas has been enlarged ; but enough of the original features and habits remains to recognise in them the genuine descendants of the ancient inhabitants. On the Rio Gila, and, so far as they are known, on several branches of the Rio Colorado, the resemblance is still more striking ; though they appear to have lost the art of building stone and mud-houses, practised by their ancestors. With the single exception of the Navajoes, the most northern of those tribes, they appear to be all peaceable cultivators of the soil, and yet respected, and hardly disturbed by either the Navajoes or the Apaches.

It appears certain that but few of the last mentioned nation are found north of the Rio Gila. From the banks of the Rio Colorado to those of the Rio del Norte, their abode is in the recesses of the southern extremities of the mountains south of the Rio Gila, or bordering on the southern limits of New Mexico, whence their depredations are carried on, not against their northern neighbors, who have but few horses and cattle to tempt their cupidity, but towards the south, against the adjacent Mexican provinces.

Although the agriculture of the inhabitants of New Mexico, and of the basin of the Rio Colorado, was evidently derived from that of Mexico, they appear to have been altogether unacquainted with the subsequent advances, in arts and science, of the Mexicans. They had no hieroglyphics, nor any other written mode of transmitting historical or other information ; they had no calendar, nor any astronomical knowledge ; they were, in the development of the intellectual faculties, very inferior to the Mexicans. Yet, they are described by Castañeda as remarkably intelligent ; and, when compared with the apparently more civilized Indian nations, the contrast is, in many respects, favorable to them.

In the first place, there was equality amongst them ; they had neither king or nobility ; there were no serfs or

degraded caste amongst them ; they might have a nominal chief, but government was in the hands of a Council of old men ; they were not oppressed by the coalition of a despot, and of a favored caste with the priests of a most execrable worship. This was only an exemption of those evils which have often, and in many places, attended the early steps towards civilization of a savage people. And it may be said that, in this respect, the Indian nations we now consider were in the same situation as those resident within the boundaries of the United States. But, though consisting of distinct communities, and not exempt from occasional wars, the inhabitants of Cibola and New Mexico displayed none of that ferociousness which characterized the warfare of the Iroquois and Algonkins, and indeed of all the Indian tribes between the Atlantic and the Mississippi.

Cannibalism and human sacrifices were nowhere found amongst the Indians of the Rio Colorado and New Mexico. These are but negative, but they had also positive virtues. They were, and are still, remarkable for the chastity of the women, the conjugal fidelity of both sexes, the respect for property, and the integrity of all their dealings. These features, and the fact that offences against the society are efficiently punished by universal contempt, or public opinion, bespeak a far higher standard of morality than that of any other American nation. If inferior to the Mexicans in the expansion of the intellectual, they were far superior in the exercise of the moral faculties.

The examination of the social state of the aborigines of America is an important leaf in the history of Man. It is undoubtedly interesting to ascertain the progress which a people may make, when almost altogether insulated, and unaided by more enlightened nations. But the result of the inquiry is almost universally afflicting ; and if I have dwelt longer on the history of these people than consisted with the limits of this essay, it is because it has been almost the only refreshing episode in the course of my researches.

## III. PHILOLOGY.

## SECTION I.

## VOCABULARIES.

THE only object I had in view, in my early researches on this subject, was to ascertain, by their vocabularies alone, the different languages of the Indians within the United States; and, amongst these, to discover the affinities sufficient to distinguish those belonging to the same family. Subsequently, those spoken in the country north of the United States, and those of Oregon, have been included in the investigation; and I have, as I think, succeeded in ascertaining thirty-two distinct families, in and north of the United States.

The word "family" must, in the Indian languages, be taken in its most enlarged sense. Those have been considered as belonging to the same family which had affinities similar to those found amongst the various European languages, designated by the generic term, "Indo-European." But it must be kept in view that this has been done without any reference to their grammar or structure; for it will be seen in the sequel that, however entirely differing in their words, the most striking uniformity, in their grammatical forms and structure, appears to exist in all the American languages, from Greenland to Cape Horn, which have been examined.

By distinct languages belonging to the same family, those are meant which cannot be understood by its several tribes without an interpreter. They may be compared, in that respect, to the various European languages derived from the Latin.

I think that to compare words taken at random amongst several well known distinct families, with various words

likewise taken from a variety of distinct families in another quarter, is an illegitimate process, from which no correct inferences can be drawn. For this reason, I have for the present, and until better informed, taken no notice of those drawn by Barton, Vater, Maltebrun, and others, from certain coincidences between a variety of Tartaric languages, and a variety of totally distinct families of American languages.

But, in order to ascertain whether any one given language has affinities with any one well ascertained family, consisting of various languages, the comparison of the first with all those of such family has appeared to me to be a legitimate process. It is on this principle that the thirty-two families, above mentioned, have been arranged in the annexed table.

## THE FAMILIES OF LANGUAGES AS FAR AS ASCERTAINED.

## MOST NORTHERLY.

- I. Eskimaux, from Atlantic to Pacific
- II. Kenai, Cook's Inlet or River
- III. Athapascas, from Hudson's Bay to Pacific

## EAST OF THE STONY MOUNTAINS.

	<i>East of Mississippi.</i>	<i>West of Mississippi.</i>
Northern {	IV. Algonkins ( <i>a</i> )	VI. Sioux ( <i>b</i> )
	V. Iroquois	VII. Arrapahoes
Southern {	VIII. Catawbas	XIII. Adaize
	IX. Cherokees	XIV. Chetimachas
	X. Chocta-Muskog	XV. Attacapas
	XI. Uchees	XVI. Caddos
	XII. Natchez	XVII. Pawnees

(*a*) The Blackfeet, and the Shyennes, who have been discovered to be Algonkins, are west of the Mississippi.

(*b*) The Winebagos, who are Sioux, reside east of the Mississippi.

## WEST OF THE STONY MOUNTAINS, FROM NORTH TO SOUTH.

*North of the United States.*

XVIII. Koulischen

XIX. Skittagets

XX. Naas

XXI. Wakash

*In the United States.*

XXII. Kitunaha

XXIII. Tshaili-Selish

XXIV. Sahaptin

XXV. Waiilatpu

XXVI. Tshinooks

XXVII. Kalapuya

XXVIII. Jacón

XXIX. Lutuami

XXX. Saste

XXXI. Palainih

XXXII. Shoshonees

The languages of California have not been sufficiently investigated to arrange them according to families.

It is believed that no doubt can exist respecting the classification of families, except in the following cases.

The affinities of the Chocta and of the Muskhog, so as to make but one family, called Chocta-Muskhog (or perhaps the great Floridian language); of the Blackfeet with the Algonquin family, which appears to me conclusively proved; of the Mandans and stationary Minetares with the Upsarokas, or Crows, which is very clear; and of these languages with the great Sioux family, which is the most doubtful. But, in every instance, I have laid all the facts before the reader, in the tables (K, Y, Z), which will enable him to judge for himself of the correctness of my arrangement in those cases.

The most northerly of those families, the Eskimaux, are the sole native inhabitants of all the shores of all the seas, bays, inlets, and islands of America, from the eastern coast of Greenland, in longitude  $21^{\circ}$ , to the Straits of Behring, in long.  $167^{\circ}$ . On the Atlantic they extend, also, along the coast of Labrador, to the Straits of Bellisle, and within the Gulf of St. Lawrence, nearly as far south as latitude  $50^{\circ}$ . The western division of the nation extends from the Straits of Behring, along the shores of the Pacific southerly and eastwardly, till they disappear in the vicinity of Mount St.

F. Douglass

Elias, latitude  $60^{\circ}$ , and longitude  $140^{\circ}$ . A tribe, the sedentary Tchuktchi, inhabits the western shores of the Straits of Behring, or that north-eastern extremity of Asia which lies north of the River Anadiar. The distance, proceeding along the sea-shore, between the extremes of the country inhabited by the Esquimaux, is not less than 5400 miles; but they are rarely found farther from the sea-shores than about one hundred miles. They have at least six ascertained distinct languages. Five vocabularies of these are inserted in the general comparative vocabulary. But there can be no doubt that, in common with all the families that spread over such a great extent of country, there must be a much greater number of distinct languages than has as yet been ascertained. This observation applies forcibly to the next ensuing family.

The Athapasca occupy the whole country south of the Esquimaux, from Hudson's Bay to the shores of the Pacific, which is bounded on the south by the Algonkin, Coutanie, and Selish nations, or by an irregular line varying from lat.  $53^{\circ}$  to  $58^{\circ}$ . The most easterly Athapasca tribe is called, by the Hudson Bay Company, Northern Indians. We know, from Hearne, that these and the Copper-Mine Indians are but one people, and speak the same language. Hearne regrets the loss of a voluminous vocabulary; but, from the words scattered through his relation, their language appears clearly to be the same with that of McKenzie's Chippeyans, who are found in the vicinity of Lake Athapasca. These call themselves *Sau-eessaw-dinne*, "Rising Sun Men." The vocabulary of their language, by McKenzie, is the only one we have of the Indian tribes of that family east of the Rocky Mountains. The geographical situation, and the names of numerous other tribes, have been given either by McKenzie, or by Capt. Franklin; but they are all expressly said to speak dialects of the same language with that of the Chippeyans. Several tribes

of the same family are also found west of the Rocky Mountains. The principal of these is the Taculli, or "Carriers," of whom we have two vocabularies, one from Mr. Harmon, who resided several years among them, and one obtained by Mr. Hale from a missionary. The population of the Athapascas does not correspond with the great extent of territory they occupy. That east of the Stony Mountains and McKenzie's River does not appear to exceed 20,000 souls.

South of those two nations, the Indians may be geographically arranged, as follows: east of the Mississippi; between the Mississippi and the Stony Mountains; west of the Stony Mountains.

1. *East of the Mississippi.*

The territory occupied by the Algonkin and Iroquois tribes lay south of the Athapascas; but the tribes of the Iroquois family were, on all sides but the south, bounded by the Algonkins. The boundaries of the territory occupied by both together, when the Europeans made their first settlements in that part of North America, were generally, and with very few exceptions, eastwardly, the Atlantic Ocean; northwardly, the Athapascas; westwardly, the Mississippi southwardly, an irregular line drawn westwardly from Cape Hatteras to the confluence of the Ohio and Mississippi, or its vicinity.

The Iroquois consisted of two distinct groups, separated from each other by several intervening but now extinct Algonkin tribes. The tribes of the southern group, bounded on the east by the most southerly Algonkins, who held the low country along the sea-shore and the sounds of Albemarle and Pamlico, occupied a considerable part of the country, south of James River, and extending southerly beyond the river Neuse. The Meherrins and Nottoways were settled on the rivers of that name in Virginia. The Nottoways were reduced to twenty-seven souls in the year 1820.

We have two vocabularies of their language, taken by J. Wood and the Hon. James Tresevant. From this we learn that the true name of that tribe is *Cherohakah*. South of these, the Tuscaroras were the most powerful nation within the limits of North Carolina. A disastrous war with the Carolinians, compelled the great body of the nation to remove in 1714-15, and to unite themselves to the confederation of the Five Nations, by whom they were received as the Sixth.

The northern group of the Iroquois consisted of two distinct divisions. The eastern was the confederation known by the name of Five Nations, viz., the Mohawks, Oneidas, Onondagoes, Cayugas and Senecas. The western consisted, as far as can be ascertained, of Four Nations: the Wyandottes or Hurons on the eastern shores of Lake Huron, and whose sovereignty over the country as far south as the Ohio was generally acknowledged; the Attion-andarons or neutral nation east of the Wyandottes; the Erigas, south of Lake Erie; and the Andastes or Guandastogues (Guyandottes), on the rivers Alleghany and Ohio. The three last have been utterly destroyed or incorporated by the Five Nations. We have vocabularies of the Wyandottes, Mohawks, Oneidas, Onandagoes, Senecas, and Tuscaroras.

The various distinct languages of the Algonkins are so numerous that it was thought useful to arrange them into several classes, not only geographically but also in reference to their respective affinities.

## EASTERN.

<i>Sheshatapoosh</i>	. . . }	On the northern shores of the Gulf of St. Lawrence.
<i>Scoffies</i>	. . . }	
<i>Micmacs</i>	. . . }	Western shores and rivers of the Gulf of St. Lawrence and Nova Scotia.
<i>Etchemins</i>	. . . }	River St. John, and between it and the River Penobscot.
<i>Abenakis</i>	. . . .	The Kennebec, probably extending to Saco.

## ALONG THE ATLANTIC.

<i>Massachusetts</i> . . .	}	These tribes extending from the vicinity of Saco to Hudson's River, spoke very kindred languages.
<i>Narragansetts</i> . . .		
<i>Mohicans</i> . . .		
<i>Montaks, &amp;c.</i> . . .		Long Island, several distinct languages.
<i>Minsi and</i> . . .	}	Formerly one nation, between Hudson's River and the Susquehannah.
<i>Delawares</i> . . .		
<i>Nanticokes</i> . . .		Eastern shore of Chesapeake.
<i>Susquehannoks</i> . . .		On Susquehannah ; destroyed.
<i>Powhatans</i> . . .		Virginia.
<i>Pampticoes</i> . . .		North Carolina, as far south as Cape Hatteras.

## NORTHERN.

<i>Knistinaux (Crees)</i> . . .	}	South of the Athapascas, from Hudson's Bay to the sources of the Missinippi.
<i>Montagnars</i> . . .		
<i>Ottawas</i> . . .		River St. Lawrence, from its mouth to Montreal.
<i>Ojibways, or</i> . . .	}	Originally on that river, subsequently in Michigan.
<i>Chippeways</i> . . .		
<i>Potawatamies</i> . . .		From the eastern end of Lake Superior to the Red River of Lake Winnepeg.
<i>Potawatamies</i> . . .		On Lake Michigan.
<i>Missinsig</i> . . .		North-eastern end of Lake Ontario.

## WESTERN.

<i>Menomenies</i> . . .		Green Bay.
<i>Miamis</i> . . .	}	Ohio, Illinois, Wabash and Miami Rivers. The languages of those three tribes are almost identic.
<i>Piankishaws</i> . . .		
<i>Illinois</i> . . .		
<i>Saukies and Foxes</i> . . .	}	Mississippi ; these three tribes speak precisely the same language.
<i>Kickapoos</i> . . .		
<i>Shawnoes</i> . . .	}	Originally on Cumberland River ; since, great wanderers on the Susquehannah, on the Scioto, among the Creeks.
<i>Blackfeet</i> . . .		
<i>Shyennes</i> . . .		Far west, on the River Saskachawan.
<i>Shyennes</i> . . .	}	West of Mississippi, on Rivers Platte and Shyenne, both tributaries of the Missouri.
<i>Shyennes</i> . . .		

There was not in the territory occupied by the Algonkins and Iroquois a single tribe which did not speak a dialect of either the one or the other nation.

The four principal nations, south of the Algonkins and east of the Mississippi, were the Cherokees, principally on Tennessee River ; the Creeks south of them, and extending to the Gulf of Mexico ; the Chickasas west of the Cherokees ; and the Choctas west of the Creeks. But these two

last nations, though politically distinct, speak two almost identic dialects of the same language.

The Creeks are a confederacy, nine-tenths of which speak the Muskhog language; the great affinity of which with the Chocta has already been adverted to. The Seminole, of which we have no vocabulary, is said to be identic with the Muskhog. The Hichitees, a small tribe of the confederacy, speak a dialect of the Muskhog. The other members of the confederacy are the Utchees, considered as the original inhabitants of the country, and who speak a most guttural language; the residue of the Natchez; and two very small tribes, called Alibamous and Coosadas.

The only still subsisting nation, between the Cherokees and the Algonkin or Iroquois tribes, is that of the Catawbias, in the western part of South and North Carolina, formerly powerful, and speaking a language belonging to the same family as that of the Wookons. We have not, with the exception of the names of a few localities, a single vestige of the languages of the small tribes, which once inhabited the sea-shores of Carolina, from Cape Hatteras to the River Savannah.

## 2. *Between the Mississippi and the Stony Mountains.*

South of the Athapascas, the northern part of the country between the Mississippi and the Stony Mountains was occupied, almost exclusively, by the several nations belonging to the great family of the Sioux. Along the Mississippi, they extended as far south as the Arkansa; and along the eastern margin of the Stony Mountains, to latitude 43°. They may be considered as consisting of four subdivisions.

Eastwardly, the Winnebagoes, who call themselves *Hochuagohrah*, are a detached tribe, on the western shores of Lake Michigan, and surrounded on all sides by Algonkin nations.

Northwardly, the four tribes of the Dacotahs, on the Mississippi and between it and the St. Peter's; the Yank-

tons, the Yanktoanans and the Tetons, wandering tribes between the Mississippi and the Missouri; and north of these the Assiniboins, so called by the Algonkins, separated from the rest of the Dacotah nation, and on that account called *Hoha* or rebels by the other Sioux.

Southwardly, the Quappas, Osages and Kansas, the Missouris and Ottoes, the Omahaws and Puncas, and the Ioways. The last tribe has formed an alliance with the Sauks and Foxes. The others occupied the country bordering on the Mississippi between the Missouri and the Arkansas, and extending north-westwardly far up the Missouri.

Westwardly, the Mandans, the stationary Minetares, and the Upsarokas, all on the Upper Missouri and the Yellowstone.

North of this last group and of the Missouri, and bounded on the north by the Athapascas and Assiniboins, the Satsika or Blackfeet occupy the country drained by the upper branches of the Saskachawan, and extend southwardly towards the Missouri.

These people are a confederacy of five tribes, viz.: the *Satsika* or Blackfeet proper; the *Kena* or Blood Indians; the *Piekan* or Pagan Indians; the *Atsina*, *Arrapaoes*, Fall Indians, or Gros-ventres; and the *Sussees*. The first three speak the same language which belongs to the Algonkin family. The Sussees speak a dialect of the Athapaskan. The Arrapaoes have a distinct language, of which we have as yet but a scanty vocabulary.

The other tribes between the Mississippi and the Stony Mountains that are known to us, and of which we have vocabularies, are the Pawnees, on the waters of the Rivers Kansas and Platte, a tribe of whom, called Ricaras, have a stationary village up the Missouri north of lat. 45°; and four tribes, or remnants of tribes, on the Red River of the Mississippi, and south of that river in the immediate vicinity of the Mississippi. These are the Caddos, Adayes, Chetimaches, and Attakapas.

### 3. *West of the Stony Mountains.*

Referring to Mr. Hale's arrangement, it is sufficient here to mention that the Selish family embraces eight languages: the Sahaptin, the Waiilatpu and the Tshinook, each two; and the Shoshonees, three ascertained, and probably more.

Between the vicinity of Behring's Bay lat. about 59° and Fuca's Straits, we have vocabularies of only four languages, viz.: the Koulisken, whose language extends South of Sitka; the Skittagete, of Queen Charlotte's Island; the Naass, on the Main; and the Wakash, of Vancouver's Island.

Our deficiencies within the boundaries of the United States, prior to the annexation of Texas, are:

East of the Mississippi, the Piankishaws, known with certainty to belong to the Miami group of the Algonkins, but of which we have no distinct vocabulary; and the Coosadas and Alibamous, consisting each of about 300 souls, and who, prior to the late removal of the Creeks westwardly, were settled on the Rivers Coosa and Alabama, and who are said to have a language distinct from the Muskog. Of various Algonkin extinct tribes we have not a single word, and only a few of the Powhatans and Pampticoes.

Between the Mississippi and the Stony Mountains, the Kiaways and Kaskaia, wandering tribes between the Arkansa and the Red River of Mississippi; the Panis and the remnants of several small stationary tribes on the Red River of the Mississippi and south of it; the Shyennes, on the waters of the Missouri, but wandering south of the Arkansa, who had been believed to be Sioux; a question yet doubtful (*a*); the Tetons and several other northern buffalo-hunting Sioux; the Ricaras, known to be Pawnees, but of whose language we have no vocabulary.

West of the Stony Mountains and north of the United States there are, south of the Athapascas and west of Fraser's River, several tribes of which the language is not as

(*a*) Since this was in the press, a vocabulary of the language of the Shyennes has been obtained, which proves that it belongs to the Algonkin family. See post, pages cxi, cxiv, cxv.

yet ascertained. In the country occupied by the Athapascas and Esquimaux, no other language has been as yet discovered, except the Loucheux, on the Arctic Ocean at the mouth of McKenzie's River. West of that river, the interior of the country has been but very partially explored, or at least made known to us.

South of the United States we have hardly any vocabularies. California forms an exception. We have in that Province, north of lat.  $32^{\circ}$ , partial vocabularies of nine or ten tribes, of which specimens are annexed, but not arranged into families.

The languages of which it would be most desirable to obtain vocabularies are those of New Mexico, of the Rio Gila, and generally of the country drained by the great Colorado of the West. The importance of these has been stated at large in the preceding section.

Next to these, the vocabularies most immediately wanted are those of the Eutaws, the Cumanches, and the Apaches. The two first and the Shoshonees are said by Mr. Hale to speak the same language. This appears to me doubtful, and should be investigated. If found to be true, it would be a most valuable addition to our knowledge of Indian languages.

The name of Apaches has been given to the formidable nomade tribes, which infest the Spanish dispersed settlements or missions, from the Gulf of California to the Rio del Norte, and even further east. To them is also ascribed the destruction of the ancient cultivating nations of the Rio Gila, and of their southern colonies. Their name may be generic and embrace several tribes of similar character, but having different languages.

Lieutenant William H. Emory, of the U. S. Corps of Topographical Engineers, to whom I am greatly indebted for several important communications, has supplied me with a short vocabulary of an Indian tribe, called Coco-Maricopas, settled in the vicinity of the Rio Gila, which has no connection with any other Indian language known to me.

One	Sandek	Horse	Quactish
Two	Haveka	Man	Apache
Three	Hamoka	Woman	Seniact
Four	Champapa	Child	Comerse
Five	Sarap	Corn	Tarichte
Six	Mohok	Water	Ha-aehe
Seven	Pakek	Fire	House
Eight	Sapok	Foot	Ametche
Nine	Humcamoke	Hand	Is-sa-lis
Ten	Shahoke	Eyes	Adoche

The word for man is *Apache*, which affords strong presumptive evidence that this is an Apache vocabulary. It is a feature common to several Indian tribes, that the name by which they call themselves is *the man*, implying their superiority over every other tribe or nation. Among the Algonkins, the names of *Lenno-Lenape* and *Illinois* are well known; and similar instances are found among the Athapascas, Araucanians, and several others.

In Europe, the great family of the Indo-European languages has almost superseded all the others. Independent of invasions of a quite recent date, the Magyars or Hungarians and the Turks, there are but two exceptions, the Basque towards the south-western, and the Finns in the north-eastern extremity of Europe. The origin of both ascends to ante-historical times.

A somewhat similar phenomenon, though not to the same extent, is found east of the Stony Mountains, in the northern part of North America. Seven families occupy more than nine-tenths of that vast territory. These are: in the most northern region, the Esquimaux and the Athapascas, who extend from sea to sea: west of the Mississippi, the Sioux: east of the Mississippi, in the north, the Algonkins and the Iroquois; in the south, the Cherokees, and the Chocta-Muskhog.

The only families within those limits who have been ascertained to speak other languages are: in the farther north, the Loucheux; west of the Mississippi, the Arrapaoes,

the Pawnees, and some small wandering tribes, east of the Mississippi, not one intermixed with the Algonkins and Iroquois; among the southern Indians, the Catawbias, the Utchees, and the Natches. The several other small tribes speaking different languages, of which vocabularies have been inserted, are crowded west of the Mississippi, between the Red River and the sea-shore, and, with the exception of the Caddos, appear to be the remnants of conquered nations, who took refuge in or near the delta of the Mississippi.

It is quite otherwise west of the Stony Mountains. It will be seen by reference to Mr. Hale's vocabularies, that a multitude of distinct families of languages are found, both along the sea-shore from the 59th to the 32d degree of latitude, and in the interior of Oregon. Along the shores of the Atlantic there was no other family of languages but that of the Algonkins, from the 50th to the 35th degree of latitude. Along the shores of the Pacific, from the 57th to the 42d degree of latitude, there are, (independent of a portion of the Main in the north, the languages of which have not been ascertained,) not less than eleven languages belonging to distinct families; viz., Koulischen, Skittiget, Naas, Wakash, Tsihailiesh, Athapasca, Tshinook, Nsietslaws, Jakon, Saiustkla, Totutune. And, moreover, none of these, except the Tsihailiesh, penetrate fifty miles inland; whilst the tribes belonging to the Algonkin family extend from the Ocean westwardly to the Mississippi.

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ADDITIONAL NOTE.

Whilst this section of the Introduction was in the press, I received from Lt. Abert, of the Corps of Topographical Engineers, a vocabulary of the Shyenne language. It is what may properly be called a Trader's Vocabulary, and contains but few of those primitive words, which are the most important in ascertaining the affinities of languages. As there is no other extant of the Shyenne, it is inserted here under the letters *Sh*.

Messrs. Lewis and Clarke have given a short account of that nation, which they call Chayennes. They were originally settled on a stream called Chayenne or Cayenne, an upper branch of the Red River of Lake Winnipeg, from which they were driven away by the Sioux: an account which is confirmed by Alex. Mackenzie. They retreated west of the Missouri, below the river Warreconne, where their ancient fortifications still existed in 1804. Thence they were again compelled to retreat farther west, near the Black Hills, on the head branches of the river which now bears their name. They were then in the habit of stealing horses from the Spaniards of New Mexico, and are to this day one of the roving tribes, on the waters of the River Platte and of the Arkansa. They concluded, in 1825, a treaty with the United States, and the names of the chiefs who signed it were pure Sioux of the Yankton language. But Mr. Kennet McKenzie, the active partner of the St. Louis Fur Company, who has resided twenty years near the mouth of the Yellowstone River, and to whom we are indebted for the best vocabularies of the languages of the Blackfeet, the Upsarokas or Crows, and several other tribes, informed me, that there was not at that time any European interpreter for the Shyenne, that the treaty was carried on through the medium of some Sioux, and that he had reason to believe that the names subscribed to it were Sioux translations of those of the Shyenne chiefs.

This is fully confirmed by the vocabulary transmitted by Mr. Abert, in which no affinity whatever is discovered with the Sioux. Although, from its nature, it contains but a small number of primitive words, or of those for which we have equivalents in other languages, there are enough to establish the fact that the Shyennes are, like the Blackfeet, an Algonkin tribe. Out of forty-seven Shyenne words for which we have equivalents in other languages, there are thirteen which are indubitably Algonkin, and twenty-five which have affinities more or less remote with some of the languages of that family. Of these last, I would have rejected

more than one-half, had they stood alone; but they corroborate, to some extent, the evidence afforded by the words the etymology of which is clear. The nine remaining words (out of the forty-seven) which have no apparent affinity with the Algonkin, are hill, mountain, stone, little, white, and the numerals 6, 7, 8, 9. On comparing the vocabulary with those of other families, I could discover no other words which had any resemblance but the following: Little, *hakee* Shyenney, *okeye* Wyandott; Fire, *sist* Shyenney, *ojishta*, *ojista*, Seneca, Oneida.

## K.

## COMPARATIVE VOCABULARY OF THE CHOCTA AND MUSKHOGE.

! Out of 600 words, the following 97 have some affinity.

	CHOCTA.	MUSKHOGE.		CHOCTA.	MUSKHOGE.
His father	inky	ilhky	Sky	shutik	soota
His mother	isky	ichky	Sun	hushce	ha-see
His grandmo-	ipokni	ipozy	Day	nittok	nitta
Daughter [ther	ushitek	ichosta	Night	ninnok	nihle
Aunt	ishky	ichkoche	West	husha okatula	hassee okalaska
Female	tek	inketa	Black	lusa	lusty
Boy	oossee ( <i>Chica.</i> )	jibanoossee	Blue	chehako	okolaty
Wife	oogwahah ( <i>do.</i> )	hivehah	Yellow	lokna	hlany
Infant	pothoose ( <i>do.</i> )	hokosy	Young	nimita	monite
Head	nuskubbo	ckuh	Cold	kossupa	kopussi
Hair	pashi	issi	I	unno	unni
Eyelids	nishkin hokshup	tolth alhpy	Thou	chismo	chymy
Tooth	noti	innotay ( <i>his</i> )	We	pishno	pomy
Arm	shokba	sokpa	His	immy	inningy
Bone	fony	y fony ( <i>his</i> )	That—there	yumma	humma
Fox	chula	chuhla	Who	huta	ista mut ?
Dog	ofi	yfa	What	nanta	angit
Rabbit	chukfi	chofi	Multitude, ma-	okla	omulga
Fat, grease	nid	nihi	Spring [ny	tofapi	tsaihi
Meat	nippe	abiswau	Winter	onala	hlofo
Buffalo	yennush ( <i>Chic.</i> )	yennessau	Wind	mahly	hatally
Polecat	conne	connoo	Whirlwind	upanakfila	unodjofila
Duck	okfochush	fochi	Water	oka	okkee ( <i>Hitch.</i> )
Pigeon	puchi	paji	Ice	okti	hokizoli
Bird	fooshee ( <i>Chic.</i> )	fosewau	Earth, land	yaukeneh	ikahnah
Egg	wooloose ( <i>do.</i> )	ichosewau	River	hucha	hatchi
Owl	opa	oopau	Sea	okhuta	wehuta ( <i>Hitch.</i> )
Once	himmona	humga	Tree, wood	itte	itto
First	ummona	inhomaty	Path	hinah	hinni
Two	tucklo	hokoly	Flower	pokauly	pokpuggy
Three	tuchina	tuchany	Maize	tauchi	achi
Four	ushta	osty	Sweet-potato	ah	hahau
Seven	untaklo	kolopagy	Pumpkin	osi	chasi
Eight	untuchina	chanapagy	Chestnut-tree	otupi	ottopi
Five	tahlape	chokapy	Trunk of a tree	uppi	mobbi
Ten	pokoli	ispoko ( <i>Hitch.</i> )	Walnut	hahi	ohawa
Star	fichik	owohchikee ( <i>do.</i> )	Grapes	poki	pahlko
King	minko	mikko	Leaf	lisha ( <i>Chicasa</i> )	hossi
Warrior	tushka	tustinuggi	Far	hopaki	hopiyi
Messenger	anumpa shali	ponnuka sahla	And	moma	minun
Battle	itibi	tippoka	To eat	upa	humbi
Victory	imayachi	imundulga	To drink	ishko	yiski
House	chuka	choko	To fight	itibi	tipoyi
Field	osopa	choppowa	To sleep	nosi	noji
Collar	inuchi	ynochka	To die	illi	yli
Wagon	itichanulli	ischallyeh	To give	ima	amy
Buried	aholopi	hopilga	To take	ishi	izy
Spirits, water-	oka homi	ou omi	To bury	hohpi	hohpily
Food [bitter	himpa	umbitta	One	achufae	humna

## Y.

## AFFINITIES OF THE SASTIKA OR BLACKFEET LANGUAGE WITH THOSE OF THE ALGONKINS.

*Out of 180 words, 54 have clear affinities.*

	BLACKFEET.	ALGONKIN.
Man	nay sketap pe ninao (Hale)	oskitop (Etchemins) neneo (Saukies), anini (Ottowas), inini (M'k Alg.), ninnee (Long's Ch.), nnin (Nar'setts) neemanao (Mohicans)
Woman	ahkeya, akuia	kwyokih (Saukies), ekuwa (Shawnees), ikoe (Illinois), ikweh (Old Alg.), ok-kweh (Del.), ekwa (Long. Chip)
Mother	okist, nikista	nckos (Etch.)
Son	nohkoa, nokkoa	nokskwa (Nantic), n'kos (Etchemins)
Daughter	netan, n'tani	netanis, tanis, danis, tonis (Knist., Chip., Ottow., Labr., Mass., Nar'sett, Saukies, &c.)
Brother	naasah, nisa	n esiwas (Etch.), nitsie (Aben.), sayin (Ottowas)
Sister	niskun	keesunis (Long Isl'd)
Head	otoquoin, otukan	ostiquoin, ustegwan (Knist., Chip., Old Alg., Scoffies, Minsi), stoukooan (Labrador)
Hair	oasi (Hale)	n isis (Otto.), nissisah (Ill.), lissis (pl. Old Alg.)
Forehead	onez	neseeh (Shawnees)
Ear	ohtokais, ostukis	ottoway, towakeh, tawag (Knist., Chip., Otto., Mass., Nar., Moh., Del., Miam., Shawn.)
Nose	ohkissis, woksis	oskiwin (Knist.), okewon (Mohicans)
Neck	okokin, okokini	kwekaneh (Miamis), n'ekwakaneh (Saukies)
Arm	ohsis, okunistis	onik (Chip.), onisk (Knist.)
Nails	owotan okitz, okutshish	okkochi (Micmacs)
Leg	ohheat, omakuoki	okat (Chippewas), mahkout (Mass.)
Bone	oh'kinnah	okun, okunnan, ochcunne, okaneh (Chip., Ott., Menom., Shawn., Sauk.)
Kettle	eske, hiska	askik, akeek (Knist., Chip.)
Hatchet, axe	kuksakin	takahacan (Illinois)
Sky	kuscistsukui	keesick, kesak (Knist., Chip., Mass., Nar., Ill.) from <i>kisis</i> , sun
Darkness	pishkinatsi	pekenen, pohkuni (Aben., Mass., Nar.)
Morning	eska nattame, apnakus	eshki, toohoo (Labr.), wapan, wapaneh (Del., Shawn.)
Evening	ahtakote, tshistakus	pakoteh (Sauk.), takashike (Knist.)
Summer	napoos	nepin, nipin, nepoon, &c. (almost all)
Snow	ohpootah, konis	kon, koon, gun, quono, akon, koan (Chip., Lab., Mass., Del., Nant., Sauk., Men.)
Hail	sahco	sasagun (Knist., Chip.), mizsekush, missegkon (Miam., Mass.)
Fire	esteu	es qui ttu (Knist.), staw (Mohicans)
Earth	ksahcoom, saklkui	ackey (generally), askee (Knist.), askikhe (Ill.), assiskee (Shaw.)
Lake	mahsekame	mksaque (Shaw.)
Island	mane	minis, mnahan, meenaxish, &c. (generally)
Tree	masetis, mistsis	mistookooah (Labr.), mistaakuck (Miam.), metee, metick (Old Alg., Chip., Mass., Men.)
Wood	do. mistis	mishtook (Labr.), mitik (Chip., Old Alg., Moh., Shaw., Sauk.)
Wolf	mahecoya	muckwaiauck (Miam.), myegun (Knist., Chip.)
Dog	emittah, imitao	attim (Knist.)
Bird	pakesa, piksiu	psukses (Mass., Nar.), pethesew (Knist.)
Egg	ohwas	wah, wawa (generally)
Duck	siakes	nana secus (L. Island)
Fish	mamea, nameu	namaus, nemas, namoes (Nar., Etch., Aben., Mass., Shaw., Sauk., Menom.)
Red	mokesenum, mikio	miskwa, mishkwa, &c. (generally)
Strong	miskappe	miskwi (Nant.)
Old	nahpe, apiu	appitizi (Chip.)
Warm	kasetotzu	ksetowon (Moh.), kesipetai (Etch.), keshauta (Ottaw., Del.)
I	nisto, nistoa	nitha (Knist.), n, characteristic
Thou	christo, kistoa	kitha (Knist.), k, do.
He	ootowe, wistoi	ween (Chip.), w, do.
To day	anook chusko	anoutch (Knist.), nougoninoki (Ill.)
Yes	ah	ah, ahah (Knis., Micmacs, Ill., Shaw., Sauk.)
Three	mahhoka, nohokscum, umfrevillo	noghohi (Moh.)

	BLACKFEET.	ALGONKINS.
Four	nasowe, nesweeam	newin, newe (generally); but <i>nass</i> , <i>ness</i> , character of 2 and 3, and not of 4
Eight	nanissowe	niswasso, nichwaswi (Old Alg., Otto.)
Nine	pakeso, piuksiu	paskoogun, paskoogut (Mass., Nar.), pechkoonadok (Micmacs.)
Ten	kepo, kiupoi, keepay, umfrevillo	puik, piuk, payac (Mass., Nar., L. Island)
To kill	enikke, enita	enirke (Aben.), enethah (Shaw.)

*The following are more doubtful.*

Face	ostukes	muskesuk (Mass.)
Hand	oh kittakes, utshisthis	tee keeche (Labrador)
Warrior	konatopusu	natopalitscik (Del.)
Friend	netaka, nitpkawau	netop (Nar.), nehkanua (Saukies)
Bread	ksah quonats	ta quana (Shawn.)
Star	kakatoas, kukatosiu	johokata (Labrador)
Day	christacoe, kishestsakoi	keesecow (Knist., Labr.)
Night	cococoe, kokoi	tipiscow (Knist.)
Wind	supooa, sapui	waupi (Nar.)
Ice	sacocootah	copatu (L. Island)
Meat	akesaquoin, eksikuyi	skeoakoo (Aben.)

## ABBREVIATIONS.

NORTHERN.	EASTERN.	WESTERN.	SOUTHERN ATLANTIC.
Alg., Algonkins	Micm., Micmacs	Miam., Miamis	L. Isl'd, Long Island
M'k. Alg., M'Kenzie's	Etch., Etchemins	Ill., Illinois	Del., Delaware
Algonkins	Aben., Abenakis	Men., Menomenes	Nant., Nanticokes
Knist., Knistinaux	Mass., Massachusetts	Sauk., Saukies	
Chip., Chippewas	Nar., Narragansets	Shaw., Shawnoes	
Ottow., Ottowas	Moh., Mohicans		
Labr., Scoffies, Sheshapapoosh			

## SS.

## AFFINITIES OF THE SHYENNE WITH LANGUAGES OF THE ALGONKIN FAMILY.

*Out of 47 words, 13 certain and 25 more distant affinities.*

	SHYENNE.	ALGONKIN LANGUAGES.
Two	nish	<i>nish</i> , Sauk., Shawn.; <i>niss</i> , Aben., Mass., Nar., Long Isl'd, Nant.; <i>ninsh</i> , <i>nishoish</i> , &c., nine other tribes
Five	none	<i>nunon</i> , <i>nanau</i> , <i>nanan</i> , <i>nan</i> , <i>nane</i> , <i>nalan</i> , Moh., Ottow., Chip., Micm., Etch., Del.
Ten	mahtote	<i>mahtawtau</i> , Shawn.; <i>matatsweh</i> , Miam., Menom.; <i>mitatat</i> , Knist.; <i>medoswe</i> , &c., four other tribes
Bone	oonuts	<i>okun</i> , Chip.; <i>o kunon</i> , Ottow.; <i>o kuneh</i> , Sauk.; <i>och cunne</i> , Menom.; <i>kann</i> , Nant.; <i>uskon</i> , Mass.
Belly	ma touth she	<i>moitshe</i> , Miam.; <i>machtay</i> , Moh.; <i>mitti</i> , Knist.; <i>mishimoot</i> , Old Alg.
Earth } Clay }	a shick	<i>assiskee</i> , Menom.; <i>askik</i> , Ill. (generally, <i>aki</i> , <i>akee</i> )
Wood	mahtah	<i>mahtuque</i> , Mass.; <i>mitik</i> , Chip., Old Alg.; <i>mehtook</i> , Moh.; <i>mehtekweh</i> , Menom., Sauk.; <i>mishtook</i> , Moh.
Canoe	simmone	<i>shiman</i> , <i>cheman</i> , Knist., Micm., Sauk., Etch.; <i>chimau</i> , Chip.
Axe	kekoi anano	<i>ta kaka neh</i> , Miam.; <i>ta kahacae</i> , Ill.; <i>ta kaka</i> , Menom.; <i>cheaganan</i> , <i>chekenas</i> , Long Isl'd
Heart	hiwit	<i>wuttah</i> , Nar.; <i>utoh</i> , Moh.; <i>w'dee</i> , Del.; <i>otey</i> , Sauk., Shawn.
Hair	mik	<i>mik kek en</i> , Del.; <i>mistekiah</i> , Knist.; <i>mi sunk</i> , Mass.
Fish	coco nomine	<i>namoes</i> , <i>n'mays</i> , <i>neinas</i> , Mass., Nar., Del., Etch., Sauk.; <i>chi con essa</i> , Illinois
Icicle	mahome	<i>ice</i> ; <i>mahkwam</i> , Chip., Ottow., Moh., Del., Menom., Sauk., Shawn.

	SHYENNE.	ALGONKIN LANGUAGES.
Chief	welho	<i>wawyah, waghoh</i> , Moh.
Warrior	notah	<i>nato palitsick</i> (pl.), Del.; <i>matwauog</i> (pl.), Nar.; <i>a tah tia</i> , Miam.
Blood	mi i	<i>mi sk wi</i> , Chip., Ottow.; <i>mi sk weh, mi shque</i> , Nar., Menom., Sauk.
Knife	mo tah ke	<i>mates</i> , Sauk.; <i>mokoman</i> , Knist., Chip., Old Alg.
Kettle	my to took	<i>oh kooke</i> , Mass.; <i>ok kayh</i> , Shawn.; <i>a keek</i> , Old Alg.
Tree	aust	<i>mi stookoah</i> , Labr.; <i>mi staakuk</i> , Miam.; (generally <i>mittik</i> , occasionally <i>mi st ik</i> )
Grass	moist	<i>mos keh t</i> , Mass.; <i>mas ki tuash</i> , Nar.
Leaves	ve pohits	<i>ne peeah</i> , Knist.; <i>waune pok</i> , Mass., Nar., Moh.; <i>ni pish</i> , Chip.; <i>a ppee</i> , Micm.; Labr.
Eggs	vavote	<i>wawal, wawah, wawan, wawa</i> , &c., almost all the tribes of the Algonkin family
Fire	oist	<i>stow</i> , Moh.; <i>suht</i> , L. Is'l'd; <i>e sten</i> , Bl'feet (but generally <i>skut, skoot, skt</i> )
Snow	istase	<i>wa stouh</i> , Micm. (but generally <i>kon, koon, guhn</i> )
Buffaloe	mah no	<i>nenessoah</i> , Men.; <i>meh tho to</i> , Ill.
Cows		
Turkey	mak kain	<i>na he nan, na ha me, nay hom</i> , various tribes
Enni		<i>ni shk</i> , Labr.; <i>ni kak</i> , Chip., Miam., Ill.
Duck	sish ke sun	<i>sish upa</i> , Miam.; <i>she she puk</i> , Men.; <i>siakes</i> , Bl'feet (generally <i>she ship, sesep</i> )
Bear	nahco	<i>m'quo</i> , Moh.; <i>mokuoh</i> , Ill. (generally <i>mokwah, makwah</i> )
Large	mah	<i>mah chaak</i> , Moh.; <i>mah kingwe</i> , Del.; <i>mah shekeh</i> , Miam.
Brandy	veve mappe	probably derived from <i>neppe</i> , water, in almost all the Algonkin languages
Iron	mah kite	<i>kepi katwech</i> , Miam. (very dissimilar in the various languages; a new compound word)
One	nast	<i>nest</i> , Micm.
Three	nah	<i>nass</i> , Aben.; <i>nakha</i> , Del.
Four	knave	<i>nawvoh</i> , Moh.; <i>nayo, neyoo, newa, new</i> , Knist., Old Alg., Del., Men.
Twenty	neso	<i>nessiteno</i> , Knist.
Thirty	nahvo	<i>nistoois mitanan</i> , Chip. (generally 3×10)
Hundred	mahtotono	<i>metasso mittana</i> , Old Alg.; <i>metatut'eno mitteno</i> , Knist. (generally 10×10)

## Z.

## AFFINITIES OF THE UPSAROKA, OR CROW LANGUAGE, WITH THAT OF THE SEDENTARY MISSOURI MINETARES, AND THOSE OF THE SIOUX.

	UPSAROKA.	MINETARE.	SIOUX.
Woman	meya-kat te	meeyai	weeah (Yanktons)
Boy		she kanja	shinzo shinga (Osages)
Girl	meya katte	meeyay kanja	mee-jinga (Omahas)
Father		tantai	inn tatteh (Quappas)
Mother	e kien	eeka	hucoo (Yanktons)
Husband	batch ene		eneeca (Osages)
Son	menark bettse,		eeneek (Winebagoes)
Face	e sa [male]	eeta	eetai (Dahcotas, Yanktons)
Ear	up pa		pohe (Dahcotas)
Eye	mishtah	ishtah	ishtah (Dahcotas, Yanktons, Ottoes, Omahas)
Nose	buppa	appah	pah (Omahas)
Mouth	é a	ee-ee-pehappah	ea (Dahcotas)
Tongue	jayzshe	neigh jee	deh zeh (Quappas, Osages), iheysee (Omahas)
Tooth	ea	ee ee	hee (Dahcotas, Ottoes, Yanktons) e-e-e (Omahas)
Beard	esha esha		eechee (Ottoes, Omahas) [has]
Neck	shuah	apeeh	tashai (Ottoes), pahee (Omahas)
Arm	bârre	arrough	
Feet		itsee	see (all)
Toes	itshe ara habi	itseeshankee	seeshastai (Yanktons)
Bone	hoore	eerough	hoocho (Dahcotas)
Heart	nasse	natah	nochteh (Quappas)
Village		ametch	otoe (Dahcotas)
House		atee	tee, tih, tiah, (Omahas) &c.
Arrow	ah naite	eetan	wa hinto pay
Hatchet	machepa		mazzapai (Omahas)
Knife	mitsa	matzee	mahee (Wineb., Ottoes, Omahas)
Shoes	hoom pe	opah	honpe (Quappas)
Tobacco	hopa	owpa	

	UPSAROKA.	MINETARE.	SIoux.
Sky	am mah ko	mah pay-meenee	mahk heehah (Dahcotas)
Sun		oh sea mene	meenacajai (Omahas)
Moon	min na tat che	eekah	mee ca ai (Omahas)
Star	e kin	mahpaih	anipa (Dahcotas)
Day	maw pa	oh see us	
Night	o che	o pa jee	pasa (Dahcotas)
Darkness	chip push eka	oh pa	pazzai (Omahas)
Evening	ap pah	shupeslia	salpa (Ottoes)
Black	shupit kat	aish shee	
Red	hishe eat	taihee	tohee (Yanktons)
Blue		sheeree	
Yellow	shere cat	harai	heeyn (Ottoes)
Rain	hannah	nah pai	pah (Ottoes)
Snow	beah	raiapa	
Hail	mak koo pah	beerai	paidai (Omahas)
Fire	bedah	mee nee	nee, minee (all)
Water	minne	mee roh hee	
Ice	be rooh hhe	a mah	maha (Ottoes)
Earth	ami ma	amaushee eepee	eenee (Wineb.)
Valley	ah me chuke	mee ee	
Stone	mi	eess chee	
Bark	eshe	apai battoo see	wah pai (Yankton, Dahcotas)
Leaf	money ah pe	cur ruktschittee	tanoka (Omahas)
Meat	a rook ka	meerapa	chapa (Yanktons), nahapah (Wineb.)
Beaver	be ruppe		sha (Osages)
Buffalo	bish a		
Bear	duli pil sa	lah peet zee	
Dog		matshuga	shu gas (Osages)
Bird		sacanga	zecanoo (Yanktons)
Duck	mehlaka		Michak
Fish	booh	boa	hohah (Wineb.), ho (Ottoes)
Warm	ahra	ar raise	
I		mee-ee	mee ah (Dahcotas)
Thou	de		dieh (Quappa)
He	na	nee	neeah (Wineb.)
Who	sippa		pai (Osages)
Two	noom cat	noo pah	nompah (Dahcotas, Yanktons)
Three	namena cat	namee	yameenee
Four		topah	topah
Five	chi hho cat	chee hoh	
Six	ah cam a cat	a camai	ahkewe (Wineb.)
Seven	sappo ah	chappo	shahkopi
Eight	noom pa pe	noppupee	
Ten	perakuk	peeragas	
Eleven	ehh pe mut	apelemoisso	
Twelve	ehh pe noomp	apee noopeh	a key nompah
Twenty	noom pap peruka	noopa peragas	
Thirty	namena peruka	namea peragas	
Hundred	pee reek sah	peeragasichtee et	
Thousand	peerrek sah pera	peeragasichtee	
To speak	bedow	deedah [etaka]	
To kill	bah pake	taha	wahqueta (I kill him), (Dahcotas)

## SH.

VOCABULARY OF THE SHYENNE LANGUAGE, WITH SOME NOTES COMMUNICATED BY LT. J. W. ABERT, OF THE CORPS OF U. S. TOPOGRAPHICAL ENGINEERS.

The tribe which bears the name Cheyenne continually hovers about Bent's Fort. While detained at the fort by sickness, I obtained the little which I will now insert.

The Cheyenne language is considered one of the most difficult of any of those spoken by our prairie Indians.

The Indians have a great habit of swallowing the last syllable of every word, so that many persons would hardly notice the last syllables, and therefore omit them.

The Cheyennes have no articles. Their substantives are nearly as numerous as our own. Plurality and unity are generally denoted by prefixing numbers, although sometimes denoted by changes of termination, as “vo-vote,” an egg, and “vo-vo-tuts,” eggs.

Their numerical terms are beautifully arranged; each of the digits is expressed by a different name, and the tens are expressed by affixing certain terminations to the digits.

The numbers are thus named:

One	nast	Thirteen	mah-to-te-ote-nah
Two	nish	Twenty	ne so
Three	nah	Twenty-one	ne-so-ote-nast
Four	knave	Thirty	nah vo
Five	none	Forty	ne-vo
Six	nah-so-to	Fifty	no-no
Seven	ne so to	Sixty	nah so to no
Eight	nah-no-to	Seventy	ne so to no
Nine	so-to	Eighty	nah-no-to-no
Ten	mah-to-te	Ninety	so-to-no
Eleven	mah to te-ote-nast	One hundred	mah-to-to-no
Twelve	mah-to-te-ote nish		

They express thousands by so many hundreds, as 10, 20, or 30 hundreds, stand for 1000, 2000, 3000.

Their degrees of comparison of adjectives are expressed by prefixing words significant of augmentation or diminution. The adjectives to which the words are applied remain unchanged; and these words are “ba-kee,” little, “mah,” large, and “o-mah,” larger.

Their verbs have all the principal tenses, the present, the past and the future, but are only used in one number, as the subject or subjects to which the verb belongs, and which is or are the object of conversation, render distinction of number unnecessary.

They have all the other parts of speech belonging to the languages of civilized nations.

The following are some of the words which I fortunately saved from the destruction to which my grammar

was a sacrifice during my winter's journey across the prairies :

Shell	men ne	Blanket	wo peshe o nun
Rib	hip	Comb	te ha nay
Cap	a-tuk	Kawk-bells	ah gua vone
Clay	a shick	Owl	nis tah
Canoe	sim mone	Bullets	ve oe mah
Axe	ke koi ana no	Iron	mah kite
Flour	pini ha con	Hide	vo tan
Pike	hay yok	Back	is tats tom
Spear	ho moan	Belly	mah touth she
Shield	ho ah	Egg	va vote
Kettle	my-to-took	Vermillion	ve mi turn
Marrow	alm	Wagon	ous chim
Salt	no pah mah	Stone	oun nak
Mouse	o-ke	Tallow	irch ke
Knife	mo tah ke	Mirror	am vo am is tuts
Road	me oh	The 'pomme blanche'	mo o tah
Path	ha-ke me oh	Mexican poppy	ish co
Robe	home	Rattlesnake	she she note
Quiver	is tis	Wild gourd	sert sim how
Tree	aust	Cactus	mah tah
Grass	moist	Cherry	mah ne'mick
Bush	ha ke-aust	Lizzard	how tah wis
Ball (game)	au nist tah ko	Gopher	is te mah
Race	ono she	Sun-flower	how e nus
Fire	oist	Raccoon	mach coon
Woods	mah tah	Water-snake	he e kis
Sword	ho watt	A gourd	mah au
Icicle	mah ome	Hair	mik
Dance	mah tato uts	Hill	po e nus
Drum	on ne ah vome	Mountain	o mi
Song	mah nis tuts	Marriage	o vis tah om
Toad	own-hi	Elk	Ma ah
Turtle	mine	Ground-squirrel	menny wah kale
Fool	mah sown ne	Badger	mah co
Soldier	no tah	Bear	nah co
Chief	we ho	Antelope	vo ka
Goose	en ni	Turkey	mah ka in
Truth	ni turn	Chicken	co co ya kine
Duck	sish ke sun	Butterfly	a wow chim
Heap	highst	Pincher-bug	ah me cone
Ashes	pah i	Tarantula	we noe
Coals	ho us	Small beetle	mensh kis
Blood	mi i	Bee	ha nome
Dew }		Centipede	me shim me
Frost }	is-shin-e-o	Plum	men ne min
Leaves	ve po hits	Asclepias	mah ton I must
Root	o to mo en	Buffalo's skull	mah to hah mik
Brandy	ve oe map pe	Prairie-snake	sa so nit tan
Flint	moi su kuh	Buffalo bull	o to wah
Steel	ho pass	Buffalo cow	mah no
Cough	mah i mits	Antelope's head	vo ka hah mik
Gun	mi tun o	Fish	co co no mine
Heart	li wit	Young badger	te hon
Bone	o co nuts	Big grasshopper	mah hah coat
Fear	ta tato its	Rattlesnake-weed	ish co woh
Blow	ome	Myrtinia	manso
A place	ne num she us	Devil's needle (insect)	a wo we tus
Snow	is ta se	Winged-bear	nah co mense
Gown	oist	Yellow-wolf	o cum who wust
Awl	a un	White antelope	o-ka-vo-ka
Beads	o-ne-a-vo-kist		

## VERBS

To shoot	pone vone	To boil	is se vote
To cover	em ho mi	To undo	o ne ine
To ride	o tah hoi ist	To write	mo quis tun
To hide	ne know oist	To break	o e uts
To roast	ah no tuts	To wrap	ip po ust

## SECTION II.

## GRAMMAR.

ALL those who have investigated the subject appear to have agreed in the opinion that, however differing in their vocabularies, there is an evident similarity in the structure of all the known American languages, bespeaking a common origin

The Spanish missionaries have published a great number of grammars, which, though at a time when philology could hardly be called a science, have supplied us abundantly with facts and materials. This applies particularly to those semi-civilized and populous nations between the tropics, which are still in existence.

The materials for a similar investigation of the grammar or structure of the more northern languages are, as might be expected, few and incomplete. There is generally no sufficient motive for investigating the structure of the languages of nations having neither history or literature, and subdivided into a multitude of very small tribes, each speaking a distinct language. Indian traders want nothing more than a scanty vocabulary; and we have but two sources of correct information.

Missionaries alone have, in their efforts to convert the Indians, a sufficient motive for investigating their languages. All are not competent to the task; and in several instances it has now become easier for the Indians to learn English, than for the missionaries to attain a competent knowledge of the Indian tongue. As yet, however, it is from them alone that almost all our information has been derived.

Amongst the educated Indians some have been found, and more may arise, who can assist greatly in the inquiry.

I am quite unequal to the task of a philosophical investigation of this difficult subject. My knowledge of languages is extremely limited, and that of grammars almost

exclusively confined to those of the languages belonging to the European branches of the Indo-European family.

The process by which languages are gradually formed, and a clear conception of the fundamental principles which distinguish those of America from those of other parts of the world, are subjects beyond my competence. Although I perceive and am satisfied of the similarity of character, in the structure of all the known American languages, I cannot define with precision the general features common to all. I can only state those which, on a very superficial view of the subject, have struck me as characteristic; and it is with unfeigned diffidence that I submit some general and desultory observations.

We must, in the first place, guard against error. Some very striking features will be found, which are not universal or even general, but belong especially to one family.

The distinction between animate and inanimate objects is natural. There is perhaps no language in which some trace of it is not discoverable. Yet it is positively asserted that no such distinction exists either in the Choctaw, Eski-maw, or the Muskhog. It has not as yet been positively discovered, in any other of our Indian languages than the Algonquin, the Iroquois, and the Cherokee. My limited materials have not enabled me to discover in the Sioux any inflexion of that description. But nice distinctions may, in a purely oral language, escape the notice of the inquirer, if their application should happen to be limited to a few particular cases; and of this, at least one instance in point may be given.

I had, in order to institute a useful comparison, examined Father Febres' excellent Grammar of the language of Chili. The distinction between animate and inanimate, which was not adverted to by Molina, is there pointed out but incidentally, and only in a single case. The particle *pu*, prefixed to nouns, is the common sign of the plural, and is properly applicable to animate, though sometimes used for

inanimate objects. But the proper designation of the plural for the inanimate class, is the termination *ica*, substituted for the *pu* prefixed.

This distinction pervades the languages of the Algonkin family to such an extent as to have become their most striking feature. Every part of speech, every word is affected by it. It is defined by Mr. Schoolcraft as the gender of the language, and of so unbounded a scope as to give a twofold character to the parts of speech. But this is the distinctive character of this family; and although it prevails to a considerable extent in several others, it cannot be considered as being either peculiar or common to all the American languages.

It seems that there is at this time a discussion between two of the great German philologists. The justly celebrated Bopp is said to contend for the analogy of the American languages with the Sanscrit; whilst Mr. Buschman insists that they are altogether distinct. I cannot believe that either of those distinguished men is altogether mistaken. The distinction between the (so called) parts of speech, of which the noun and the verb are the most prominent, is founded in nature. The wants which influence the formation of languages, are to a considerable extent the same for all men. It seems therefore impossible that there should not be some features common to all languages. On the other hand it appears equally certain that, independent of its vocabulary, every family of languages, and in each family even every language or dialect, has characteristics which distinguish it from every other language.

The distinction between animate and inanimate objects is evidently derived from nature; and it has already been observed, that there is perhaps no language, in which some trace of it is not discoverable. There can be little doubt, that originally the neuter gender, as it is called, was intended to include all inanimate things. The principle is

preserved in the English language, but is exhibited only in the third person singular of the pronouns *it*, *its*, to which must be added the relatives *which* and *what*. The principal reason, why the distinction is not more extensively diffused throughout the language, is the fact, that the English adjectives are indeclinable. Had it been otherwise, had the adjectives been declined as in the Latin (*bonus, bona, bonum*), and the agreement between the substantive and the adjective been of course preserved, the distinction between animate and inanimate would have appeared to be one of the predominant features of the language.

In progress of time, probably before the art of writing was known, the forms first used only to designate the natural genders of living beings, appear to have been gradually extended to inanimate objects. In the Greek and Latin, the masculine and feminine forms have to a great extent invaded the province of the neuter. When the Latin was, by the admixture of foreign elements, broken up into the modern languages of Southern Europe, this process was carried on still further. For instance the French language, which is derived immediately from the Latin, has rejected altogether the neuter gender. The consequence has been, that there is apparently no distinction, in that language, between animate and inanimate. Yet some faint traces remain. The possessive pronouns of the third person, *son, sa, ses, leur*, cannot be applied to an inanimate thing (unless its name should be expressed in the same sentence). Thus you must not say : “Paris est beau, j’admire *ses* batimens ;” but, “j’en admire les batimens :” *en* means there *of it* ; and *ses* means *his* or *her*, and cannot be used as meaning *its*. Again, the relative, *qui*, preceded by a preposition, is never applied to inanimate things ; thus you must not say, “les sciences à *qui* je m’applique,” but “les sciences *aux* *quelles* je m’applique.” (Lhomond’s Grammar.)

The object of these remarks is, to illustrate by a familiar

instance the position, that there are general features which belong to all languages. It appears to me probable, that similar instances may be adduced applicable to other general features. In the further investigation of the subject, it may perhaps be found that the several languages differ generally, if I may be permitted to use the expression, rather in quantity than in quality. As the wants which produced languages and the objects in view were similar, the difference must have principally been that of the process by which these objects were attained.

Without pretending to make a complete and correct enumeration, it may be said generally, that the principal processes resorted to in the American languages are inflexions, coalescence or agglomeration, and the use of numerous particles prefixed, suffixed, or inserted.

The great philologist William De Humboldt considers the process of agglomeration or agglutination, as the principal characteristic of the American languages, and which distinguishes them from those which like the Sanscrit are highly inflected. Although our learned and highly gifted associate, Mr. Wm. W. Turner, translated for me with great care those portions of Baron De Humboldt's essay which bear on this subject, I cannot say that I understand fully the author's meaning, especially his definition of inflexions, and the specific character by which it is according to him distinguished from every other modification of the primitive word. I am very sure that the fault is mine; but I am nevertheless compelled to remain satisfied with our common notions of inflexions as heretofore generally understood. These notions were taken from the classical languages, principally and almost exclusively from the Latin.

The object intended was to distinguish certain differences, some of which from their nature applied to nouns, and others to the verb. It seems obvious that the distinctions of number (singular and plural), of person (in the

pronouns), and of gender (animate and inanimate, male and female), as also that between the subject and the object (cases), belong exclusively to the noun, including attributes and pronouns. On the other hand the distinctions of time, of voice (active and passive), and of the modifications called moods (indicative, imperative, conditional, etc.), to which may be added the formation of the class of words called participles, apply exclusively to the action, to the verb whether transitive or intransitive.

The process by which the object was attained was, in the Latin language, without exception, by a change of termination. In some instances these may have preserved a faint resemblance to the words for which they were substituted; but to a common observer they appear generally to be altogether arbitrary. The final letters, *s* and *t*, which characterize, in the verbs, the second and third person singular, have no apparent resemblance to the corresponding pronouns. All these inflexions consist of one or more letters added to what may be considered as the root of the noun or verb. The letter or letters which are substituted for the nominative case of the pronoun, appear always as connected with the verb and as its inflexion; but the oblique case of the pronoun is, in no instance whatever, thus connected with the verb and appearing as it were its inflexion.

We have not, for our Indian languages, materials sufficient to enable us to lay down universal rules applying to all of them. But it may be asserted with confidence, that among those which have been investigated, there is not one which, in its declensions or conjugations, does not afford instances of inflexions, of the same character with those of the classical languages. It will also be found, in comparing these inflexions of the several Indian languages, that they are generally used in all for the same purposes: in the nouns, to designate the number and the gender; in the verbs, to designate the tenses and voice; &c. Thus, with respect to the number, we have

*Eskimau*—in which the dual termination is *k* and the plural *t*; *iglo*, house; pl. *iglut*.

*Mass'ts*—*nunsquau*, girl; pl. *nunsquau og*; *hussun*, stone; pl. *hussun ash*.

*Chippewa*—*pinai*, partridge; pl. *pinai wug*; *assir*, stone; pl. *assin een*.

*Delaware*—*okhqua*, woman; pl. *okhquewak*; *akhsin*, stone; pl. *acksinall*.

In these last three, which belong to the Algonkin family, the distinction of gender (animate and inanimate, or neuter) is also designated by the terminating inflexion.

*Iroquois* (Onondago), *hudagoohoneh*, a chief; pl. *huda-goohoneh suh*; the plural is also designated by the terminations *nnie* and *agu*, varying according to usage. But the sign of the plural is often inserted, *nah jenah*, a man; *hah da jenah*, men.

This family of Iroquois languages is the only one of our northern Indians, in which the masculine and feminine genders are clearly distinguished. This is generally effected by the substitution of an inserted letter.

*Onondago*—*sajadat*, a male; *sgajadat*, a female.

*Huron* (Wyandot)—*Ihaton*, he says; *Isaton*, she says.

*Athapasia*—*dinné*, a man; pl. *dinné thlang*; see *aze*, my son; see *azekeh*, my two sons.

*Cherokee*—*tlukung*, a tree; pl. *te tlukung*; *at sutsu*, a boy; pl. *anitsutsu*.

*Araucanian*—*chao*, father; dual, *chaoegue*; pl. *puchao*; *cume chao*, a good father; pl. *cumeque chao*.

*Sioux*. The sign of the plural, at least in the Dahcota language, appears to be, in all cases, the termination *pee*: *watah*, a canoe; pl. *watahpee*.

Nouns in the Choctaw and in the Muskhogh (Creek), have no plural form. This defect is often supplied by the plural form of the possessive pronouns, to which they are united. Some adjectives have also a plural form. In many instances, the plural is designated by the annexed word, in Choctaw *okla*, in Muskhogh *ulgy*; both of which mean "a multitude."

Among the examples of the formation of the plural of nouns, several instances occur where the sign of the plural, instead of being a termination, is either prefixed, or insert-

ed (Cherokee, and occasionally Iroquois and Araucanian). It appears to me, that the change of position cannot alter the character of the sign, and that, whatever place it may occupy, it is still an inflexion.

The noun in most American languages has no oblique case. Whether there be any exception, cannot be positively asserted. The defect (if any) is often supplied by the insertion of the oblique case of the 3d person of the pronoun. "I see *him* Peter."

In the conjugation of verbs, there is no inflexion or alteration of the verb itself, on account of the difference of number or of persons. The change applies only to the pronouns. But the distinctions of time, of voice, sometimes of mood, and also the negative form, are designated by pure inflexions.

## EXAMPLES.

		THIRD PERSON SINGULAR.				
		Active Present	Preterite	Future	Passive Present	
<i>Delaware</i>	Pendamen	<i>to hear</i>	pendamen	pendamen <i>ep</i>	pendamen <i>ish</i>	penda <i>xu</i>
<i>Choctaw</i>	Takche	<i>to tie</i>	tockche	tockch <i>ikamo</i>	tockch <i>achi</i>	t <i>ull</i> ockche
<i>Cherokee</i>	Lung lung	<i>to tie</i>	lungiha	lung lung <i>hi</i>	lunglung <i>li</i>	aga lung <i>ung</i>
<i>Sioux</i>	Tsheeng	<i>to love</i>	tsheeng	tsheeng <i>kong</i>	tsheen <i>ktay</i>	not known

A peculiarity in the Choctaw language deserves notice. An inserted particle, *ull*, denotes the passive voice ; but the personal pronoun, instead of being as in our languages in the nominative, is in the Choctaw in the objective case. Instead of saying, 'I (am) tied,' 'tullochille,' they say, 'me (am) tied,' 'suttullochke.'

There may be some doubtful cases, such for instance as a declension in the Massachusetts language, given by the venerable Eliot :

my house, <i>neck</i>	in my house, <i>neck it</i>
thy house, <i>keck</i>	in thy house, <i>keck it</i>
his house, <i>weck</i>	in his house, <i>weck it</i>

There is no doubt of the fact, that the Indian word for, my, thy, &c., house, is *neckit*, *keckit*, &c., (in the plural *neckuwout*, &c.) but Eliot considers this English *in*, as an oblique case of the noun, and, as it would seem, the equiv-

alent Indian termination *it*, as an inflexion. But I think that this *it* is probably one of those numerous particles, having a general meaning, which are perpetually found either prefixed, inserted, or added to Indian words. Setting these doubtful cases aside, the terminations which designate number and gender in the nouns and pronouns, tenses, mood, and voice in the verbs, prove conclusively, that the Indian languages abound with inflexions, having precisely the same character with those, which are universally considered as such in other languages.

In all the American languages which have been investigated, the possessive pronouns united with the noun, and the personal pronouns, in both the nominative and in the oblique case united with the verb, form but one word. *My father, thy son, I love thee, he sees me*, are each respectively but one word. It is well known that the same feature is found in the Hebrew and other Semitic languages. In these the process is extremely simple and is founded principally on position. The ways, in which this union of the pronoun with either the noun or the verb is effected in the American languages, are almost universally far more complex; and there is a great variety amongst the several families of languages.

In all those of the Algonkin family, the preference is given to the second person, the characteristic of which is *k'*; the first person, the characteristic of which is *n'*, stands next; and the third person, often omitted, is the last. Accordingly the initial *k'* shows that one of the pronouns is of the second person; the initial *n'* that the pronouns are, one of the first, and the other of the third person; and the initial *w'* (or no initial prefixed to the verb proper) that both pronouns are of the third person.

Thus far the process is very incomplete. But in all the American languages special attention is paid to what is called the transition, that is to say to the persons of the subject and object respectively. This produces, for the

singular alone, seven forms, viz.: two when the action passes from the first to either the second or third person ; two when the action passes from the second to the first or to the third person ; and three when the action passes from the third to the first, second, or third person.

In the Algonkin languages the process is effected, by affixing immediately after the verb a particle, which may be called the sign of transition ; viz. *a*, *awa*, when the action terminates in the third person ; *g*, or *k*, when the action passes from the third to the first or second person ; *l*, when it passes from the first to the second ; and *i* when it passes from the second to the first person.

Thus, the infinitive of the verb, to hear, is in the Delaware language *pendamen* ; but the root proper of the verb is *pend*.

Thou hearest him	k' pend awa
I hear him	n' pend awa
He hears him	pend awall
He hears thee	k' pend agun
He hears me	n' pend agun
I hear thee	k' pend olen
Thou hearest me	k' pend awi

With respect to the signs of the plural of the pronouns they are always placed after the verb and the transition particle ; and though formed in a regular manner, they are very complex, inasmuch as they must vary in order to show distinctly, whether the subject, or the object, or both is or are in the plural. For details I beg leave to refer to my Synopsis, in which this subject is treated at large. A few examples will suffice :

We hear thee	k' pend ole neen
We hear him	n' pend awa neen
Thou hearest us	k' pend awi neen
Thou hearest them	k' pend awa wak
We hear you	k' pend olo hena
We hear them	n' pend awa wunawak
Ye hear us	k' pend awi henook
They hear you	k' pend agu wawak

The system is very complete ; the meaning cannot in any instance be mistaken ; but it is most unnecessarily complex and cumbersome ; yet remarkable as a singular feature in the history of the formation of languages.

The process in the Choctaw language is on the contrary very simple, yet differing from that of the Hebrew and kindred languages. For although the position is regular, the distinctions are not founded upon it. There are distinct words for the nominative and oblique cases of the two first persons, in the singular, dual, and plural. The pronoun of the third person is altogether omitted in the singular ; in the plural it is supplied by a word meaning, "multitude." These words are :

I, <i>ill</i> ;	we (dual, or definite) <i>e</i> ;	we (indefinite plural) <i>cho</i>
me, <i>sut</i> ;	us " <i>pit</i> ;	us " <i>huppit</i>
thou, <i>is, ish</i> ;	ye " "	ye " <i>hus</i> they, <i>okla</i>
thee, <i>chit</i> ;	you " "	you " <i>huchit</i> them, <i>oklat</i>

I tie thee	chit	tokch	ill
I tie him		tokch	ill
Thou tiest me	is	sut	tokché
Thou tiest him	ish		tokché
He ties me		sut	tokché
He ties thee	chit		tokché
He ties him			tokché

In order to form the dual and plural, it is only necessary to substitute the words which designate them respectively.

In the preceding examples we have given the forms assumed by the pronouns, either as possessive and united with the noun, or as united with the verb in conjugations. In almost all the American languages, these two forms are identic or similar ; and among the verbal forms, there are always some in which you may recognise the pronouns when used alone or in an absolute sense. It may therefore be asserted that, whatever may be the case with other languages, the connection in those of America, between the original pronouns and the words substituted for them in the

conjugations is almost universally visible. Yet there are almost always, in the transitions, some forms of the pronouns, either subject or object, which have no visible similarity to the absolute pronouns as now existing; and these forms consist often, as in the Algonkin, of signs known by the name of "particles of transition."

A feature common to all those compound conjugations is the attempt to attain great precision, which is indeed a general characteristic of the American languages. The pronouns of the first and second person in the singular number are alone of a determinate character. The plural *we* and *you*, and the pronoun of the third person, both in the singular and plural, are in themselves vague and indeterminate. There is no American language in which an attempt has not been made to correct that defect. In all the Algonkin languages, there are two plurals of the first person, called respectively inclusive and exclusive, the first of which includes and the other excludes the person spoken to. The first means, "I and thou," or, "I and ye;" the second, "I and he," or, "I and they." It has already been seen that a somewhat similar distinction exists in the Choctaw.

In the Wyandot, the distinction is made in the same manner between *thou and I*, and *he and I*. Instances: we set off, thou and I, *kiasascooa*; we set off, he and I, *aiarascooa*; and the same distinction is made between *ye and I*, and *they and I*.

In the Cherokee, the distinctions are still more numerous, specially in the plural of the first person; besides which they have also a dual proper. Thus, instead of the vague expression *we*, there are distinct modifications meaning respectively, "I and thou," "I and ye," "I and ye two," "I and he," "I and they," "I and they two;" also united with the dual, "we two and thou," "we two and ye," etc.—and in the plural, "I, thou and he or they;" "I, ye and he or they;" &c., &c. In the simple conjugation of the present, of the indicative, including the pronouns in the nom-

inative and oblique cases, there are not less than seventy distinct forms. These distinctions render it extremely difficult to acquire a competent knowledge of the Cherokee. This is further increased by other nice distinctions, in reference to the verb, the various forms of which denote, whether the object be animate or inanimate; whether or not the person spoken of, either as agent or object, is expected to hear what is said; and, in regard to the dual and plural numbers, whether the action terminates upon the several objects collectively, as if it were one object, or upon each individual considered separately. *Ga-tsi-ya-lung-i-ha*, I am tying them (those persons) together. *Te-ga-tsi-ya-lung-i-ha*, I am tying them, each separately. These complex forms appear to be amongst the longest words of the language: *wi-ti-ski-ya-ti-nung-sta-pung-gi*, lead us into.

The extreme precision of the Indian languages is exhibited in various other ways. There is an abundance of specific names for every object or action susceptible of distinction; whilst on the other hand, they have but few generic designations or words. The instance of a word in the Choctaw, signifying the oak tree, is an exception. In the other Indian languages there is a specific name for each species of that tree, but none for the oak generally. This is the reverse of our European languages. We always use the generic term, and distinguish the species by attributes (white oak, black oak, red oak, etc.).

This precision is also exhibited in the different names, by which all the American nations distinguish the various degrees and modifications of relationship; such as, the elder brother, the elder sister, and the younger ones; the paternal or maternal uncle, &c. As connected with this particular illustration, it will be observed, 1st, as a feature common to all the American nations, that women use different words from men for those purposes; and that the difference of language between men and women, seems in

the Indian languages to be almost altogether confined to that species of words, or others of an analogous nature, and to the use of interjections.

2dly. That, in several of the languages, nouns expressive of relationship are always connected with possessive pronouns, and cannot be used alone and independently. This is conclusively proved for the Wyandot language (by the French called Hurons). The same feature appears in several other languages; and it remains doubtful, whether it be not common to almost all of them.

The same character of precision, and of speciality, is also found in words expressive of actions. Thus the Esquimaux (Mithridates and Krantz) have a distinct word for every thing or *action*, if it requires the least distinction. Thus they designate with a peculiar name animals of the same species, according to their age, sex, and form; and what we call in general "to fish," has a distinct name for every species of fish (or rather for every distinct mode of fishing). All the American languages abound with similar instances.

One of the most striking features of the American languages is their well-known tendency to make over-compounded words, accumulating in a single one a number of distinct ideas. The compound conjugations called transitions, are but one instance of that tendency. Unfortunately, although there is a multitude of compounded words, the meaning of which we know, there are but few which have been analyzed by competent judges, so as to show with precision the primitive words from which the word is compounded. For instance, I have lived twenty years on the banks of the river Monongahela; and the meaning of that word is, by Indian tradition, generally known to be, a river the banks of which fall in. This expresses with great precision the peculiar characteristic of that river. All the names indeed of places, whether rivers, mountains, or other localities are, as well as many proper names, significative.

But I have been unable to ascertain from what primitive words this word "Monongahela" was formed.

We know generally that the manner of compounding words differs among the several American nations; that nouns, verbs, prepositions, and adverbs enter into the composition of words, occasionally unchanged, but, as far at least as relates to nouns and verbs, generally abbreviated; and that there is a number of terminations, sometimes of inserted words, having a generic character, and never used alone.

The family of languages with which we are best acquainted is that of the Algonkins. It seems that the process of abbreviating words, and blending them together into one, has been carried there to the greatest extent. Selecting one syllable, probably the root, from several distinct words [occasionally from four or five], one single compound word is formed, in which all the various distinct ideas contained in these several words are combined. For examples of such compounded words, as well as for the most complete general view of the languages of that family, I must refer to Mr. Duponceau's prize essay. Some additional illustrations for the same family have been supplied by Mr. Schoolcraft. But to that which is already known of that important branch of the structure of the American languages, I can add but a few desultory observations.

It seems to me that the mode of making compound words, by the insertion of particles for the purposes and to the extent to which it is carried in the American languages, particularly in reference to the verb, by whatever name called, constitutes a distinct class, which will be considered when speaking of the modifications of the verb.

The simple coalescence of words is very properly designated by the term agglomeration; which is specially applicable to the union of nouns with nouns. All the American languages abound with words composed of the union of substantives with attributes. But in those of the Iroquois

family, a distinction is made between the adjectives, or attributes which may, and those which may not thus coalesce. Among the words formed by the coalescence of substantives with substantives, a great many express possession, or are equivalent to the genitive case, corresponding with such English words as, "a man's house," "Peter's father." But words consisting simply of the juxtaposition of two substantives appear to occur but rarely. They seem to be less common than in the English language, in which we find a multitude of words such as the following: seaman, horseman, carman, coachman, etc., locksmith, silversmith, etc., handspike, candlestick, hencoop, foxhound, cupboard, millstone, etc., etc. It may be affirmed, that in this special class of words, the designation of agglomeration is more applicable to the English, than to the American languages.

Amongst those compounds which are derived from words never used alone, we find in the Choctaw, *isht* a cause or instrument; *a* or *i* meaning *place where*; *ushe* offspring; *uppe* a stalk or trunk; from which last and *nusse* an acorn, *nussuppe* the acorn tree, a generic term for the oak. Such are also, in the Chippewa, the following which have been supplied by Mr. Schoolcraft. From *abo* which means, a liquid, liquidity, and is never found except in composition, *shominabo*, wine, from *shomin*, grape; *totoshabo*, milk, from *totosh*, the female breast. A still more numerous class of compounds is derived from *jeigun*, or *gun*, meaning *instrument*, words also never used alone. To that class belong *opwagun*, a pipe; *sheemagun*, a lance, &c. In the same language, the termination *win*, is used for the purpose of forming abstract nouns expressive of qualities. In the Delaware, also an Algonkin family, the termination is *gan*; and, in a most distinct and distant language, the Araucanian of Chili, the termination *gen* answers the same purpose. Thus in the Chippewa, from *minwaindum* he (is) happy, is derived *minwaindumowin* happiness; in the Delaware, from *wulisso* pretty, *wulissowagan* pretti-

ness ; in the Chilian, from *cume* good, *cumegen* goodness. In all three the termination corresponds with the English ; *ness*.

The analysis of the following Chippewa words has been supplied by Mr. Schoolcraft. The first is an ancient Indian word, and remarkable in that the primitive words are preserved entire without any abbreviation. The two other are modern words, devised by the Indians to express objects, previously unknown to them.

*Monganebajegun*, a snow shovel, from *monga* to enlarge, *neba* to sleep, and *jegun* an instrument. The original meaning of the word is, an instrument to enlarge the sleeping place, viz. to clear away the snow.

*Wassakonainjegun*, a candle ; from *wassaaun*, a bright object, *kona*, abbreviated from *biskona*, a blaze, and from *jegun*, an instrument.

*Keeshkekoodjegun*, a pair of snuffers ; from *keeshk*, to cut, *kood* derived apparently from *biskona* and *jegun*, an instrument. I differ from Mr. Schoolcraft with respect to the syllable *kood* which cannot, by any legitimate process of etymology, be derived from *biskona*. *Kood* appears to me to be clearly derived from *skut*, fire, in almost all the Algonkin languages ; the *s* is omitted by the Mickmacs (bookteoo) and the Miamis (kohteweh).

The following examples of the names, in the Iroquois language, of various places, are extracted from an interesting paper lately read by Professor Oran W. Morris, before the New-York Historical Society :

One-yu-tah [Oneida] ; *a standing stone*.

On-on-dah-yah ; *on the hills*, where the great council fire of the Iroquois was kept burning.

On-on-dag-hara ; *the place between hills* ; now Onondago Hollow.

Ga-nun-da-gua [Canandaigua] ; *a town set off* ; as some Senecas were sent there to establish a settlement.

Gah-ta-ra-ke-ras [Cattaraugus] ; *stinking shore* ; from the fish, &c. cast on the shore of the lake.

Cah-no-a-lo-hah, *a skull on the top of a pole* ; the place where the Oneidas live.

Osah-rah-ka [Saratogo] ; *the side hills*.

Che-on-da-ro-ga [Ticonderoga] ; *noisy* ; caused by the dashing of the waves against the hollows in the rocks.

Can-a-jo-ha-rie, *the pot that boils itself*.

O-tsha-ta-ka [Chataque] ; *foggy place*,

Skan-e-at-e-les, *long* ; the lake is fifteen miles long and only one and a-half wide.

Ni-a-ga-ra, *across the neck.*

Ca-hoos, *falling canoe.*

Scho-ha-rie, *drift wood.*

Gen-his-hee-yo, *the pleasant valley.*

I am inclined to think that the length ascribed to compounded Indian words has been exaggerated. Many modern ones have been invented by missionaries, occasionally for the purpose of expressing some religious dogma, of which the Indians had no previous notion; often, in order to show to what length words might be compounded in conformity with the genius of the language. The number of words which exceed six syllables is, in most of the spelling-books of the various tribes, very limited. It may be that in several instances, those sentences which have been written, as if they formed but one word, are in fact pronounced by the Indians as distinct words. It must be recollected that all the American languages have been learned by the missionaries and other Europeans, only through the ear, and that they have been written with our alphabet, in the way to which the hearers were used in their own languages. If an Englishman, wholly unacquainted with the French language, undertook to learn it in France, exclusively through the ear and without ever looking at a single written book, he might write the following sentences as if they formed but one word:

*Elle t'aime, eltaym; elle te voit, eltva.*

There are in the American languages several words composed of a verb and of a noun governed by that verb. Similar words are frequent in the classical languages; but there is, as it seems to me, an essential difference between them.

The Delaware word, *nadholineen* is composed of *nad*, which is derived from the verb *naten*, to fetch; *hol*, from *amochol* a canoe, and *ineen*, which is the verbal termination for us. The word means: "Bring [or fetch] the canoe to us." This is the imperative form of a verb meaning, I

bring, or he brings the canoe to you or to them, which may be conjugated like any other verb, with all its pronominal varieties, its inflexions, etc. But the verb is always taken in a specific sense. It always means, "to bring or fetch *the* canoe;" it expresses a specific act; it has no general meaning; it does not mean, "to bring generally a canoe." The reverse is the case in the similar verbs of the classical languages.

Thus, the Latin words *ædifico*, *belligero*, *nidifico*, do not mean to erect a particular building, to carry on a war against a particular nation, to make a certain specified nest, but generally, to build, to make war, to make nests.

Verbs of a similar character are still more common in the Greek language. Selecting the word *φιλος*, on account of its numerous compounds in our modern languages, and opening a lexicon, it will be found indeed that the compounded nouns are more numerous than the verbs. Still many such compounded verbs are given, as *φιλογραμματεω*, *φιλογραφεω*, *φιλοδοξεω*, *φιλοδεσποτενομαι*, *φιλανθρωπεω*, all of which are of a generic, and not of a specific character. They are not expressive of a love, or preference, for a specific book, picture, glorious act, despotic prince, or any one man particularly. They express only a general love of literature, painting, glory, arbitrary power, mankind.

It may be that, in their progressive formation, specific had, in the classical languages, preceded generic or abstract words; but this cannot with certainty be known to us. They have come to us in an improved form, that is to say, after the discovery of the alphabet and after they had become written languages. We do not know what they were previously and when only spoken. We can only form conjectures respecting the history of their progressive formation. Whatever this may have been, it is certain that the grammar of the earliest specimens of their written languages does not differ materially from that of their latest authors.

That which we do know is that, in the formation of the American languages, the process has been to commence with specific verbs, and that when it is desired to give them a general meaning, this is effected by the insertion of an adverbial particle which means, *habitually*.

Some further analogies between the American languages and the English may not be uninteresting. There is in both a tendency to convert nouns substantive into verbs; but the process is reciprocal in the languages of America, and they are generally distinguished by a different termination. In the English, there is a multitude of nouns and verbs which are spelt in the same manner, and to the eye appear identic. Yet when not monosyllables, they are generally distinguishable to the ear, by a difference in the syllable on which the accent is placed. I will here observe that, as far as my knowledge extends, all the Indian languages are strongly accented, and that this should be attended to by all those who compile vocabularies or grammars. The strongest accent appears to me to be generally placed on one of the two last syllables; and the penultimate syllable is often, not only accented, but remarkably long in quantity.

I do not perceive any essential difference in the mode of forming highly compounded words, between the Indian languages and the English. Take, for instance, "incompatibleness."

*In*, is here a negative particle, but often used in the same sense as the Latin preposition from which it is borrowed, as in the word *inherent*.

*Com*, or *con*, a preposition denoting union.

*Pati*, a Latin verb, to suffer, to bear, never used alone in English.

*Ble*, from the Latin termination *bilis*, denoting capacity of being. ("Comprehensible," that which may be understood.)

*Ness*, a true English termination; an inclusive particle, denoting the abstract quality of being all that precedes in the same word. It does not differ essentially, if at all, from

the termination *ity*, or *ty*, derived from the Latin *itas* (French, *ité*, or *té*) ; thus, incompatibleness, incompatibility, complexness, complexity ; and its meaning is very similar to that of the English and German termination *hood*. We have alluded to its equivalents in several Indian languages.

A multitude of other English words, which may be dissected in the same way, such as, incomprehensibleness, incommunicableness and incommunicability, incompressibility, congregationalist, &c., &c., do not differ essentially, either in the number, nature, or arrangement of the elements of which they are composed, from a large portion of the Indian compounded words.

But there is no doubt, from all the investigations which have heretofore been made, that the most remarkable and characteristic features of the American languages are to be found in the verb.

The earliest missionaries from Spain, France, and England, were struck with the fact, that nouns, whether substantive or attributes, and even other parts of speech, might be conjugated like verbs. This peculiarity is almost exclusively due to the absence of the substantive verb as an auxiliary.

Whether there be, in the American languages, a true substantive verb, that is to say, one that conveys the abstract idea of existence, is a controverted question. The Spanish grammarians of the Mexican language and the most celebrated philologists of the United States deny it. The contrary opinion is held by the Spanish grammarians of the languages of Chili and Peru (Araucanian, Maxa, and Quichua or language of the Incas), by the Rev. Mr. Worcester for the Cherokee, by Mr. Schoolcraft for the Ojibbewa, and by Mr. Hale for some of the Oregon languages. The test proposed by Mr. Duponceau was far from being conclusive. The Indians could not find in their languages any true equivalents for the text, "I am that I am," for the simple reason, that they did not understand

what the passage meant. And if an attempt had been made to explain it to them, that, for instance, it meant "I am the self-existing Being," this notion would also have been beyond their comprehension.

It may here be observed that, in various languages, the word adopted as the verb of existence properly means, to be alive, or to do some act which can be performed only by a living being. Thus, in the Latin, Slavonian, and Sanscrit languages, the substantive verb means, "to eat." In other languages the verb which means to be alive, is "to breathe;" in the Delaware it is *pommauchsín*, "he walks;" in the Mexican it is, "he speaks." In this last language, this notion has been extended to their hieroglyphics or written language. In all their paintings the protruded tongue designates a living person or being. Those verbs expressive of an act which none but a living person could perform may often have been mistaken for the substantive verb. It is certain that in several instances the words, which had been mistaken for substantive verbs, were found to designate locality; and the error had arisen from the fact that, in our own languages, we use in that case our substantive verb (Peter is here). I am not however prepared to deny the existence of a proper abstract substantive verb in some of the Indian languages. But this is a distinct question, and which does not affect that of the absence of the substantive verb, as an auxiliary.

In the cases where we use the verb *to be* in connection with an attribute or a noun, no such verb is used in the Indian languages, and the attribute or noun is converted into an intransitive verb. Instead of saying, I am cold, I am good, I am a man, the Indians say, I cold, I good, I man. And these nouns, cold, good, man, become an intransitive verb, which is conjugated like any other verb through all its persons, tenses, and moods. The distinctions of number and persons are, as in all other verbs, expressed by variations of the pronouns alone, and do not affect the body of the

verb. But the distinctions of tenses and moods are, as in other verbs, effected by an inflexion of the verb itself. The process is the same, whether the noun which is thus conjugated is an attribute or a substantive. Thus in the Micmac, from *lenoo*, a man, is derived the verb *n'lnooi*, I am a man; and it is thus conjugated:

I am a man	<i>n'lnooi</i>	I was a man	<i>n'lnooiep</i>
Thou art a man	<i>k'lnooi</i>	I will be a man	<i>n'lnooidesh</i>
He is a man	<i>lnooi</i>	I would be a man	<i>n'lnooik</i>

The passive voice, for which we use in our languages the substantive verb, is also formed in the American languages by an inflexion.

Not only are nouns thus converted into verbs; but the process extends to other parts of the speech, to prepositions for instance, taken either in a relative or absolute sense. Thus, if speaking of the position occupied by another person in relation to ourselves, we say, Peter is below, or, above (us), the words "below," or, "above," become verbs, and may be conjugated as such. And the same process would take place, if the words "below" and "above" were used as adverbs in an absolute sense. But I do not clearly understand what is meant by the declinable conjunctions mentioned by Mr. Hale.

That which appears to me to be the most striking feature of the Indian verbs, and which is common to all the languages heretofore investigated, consists of the numerous modifications which the verb undergoes, and of the multitude of new verbs, which are created by the insertion of a great variety of particles, having the character of adverbs. These must not be confounded with those inseparable prepositions, corresponding with in, con, super, under, dis, etc., which abound in the ordinary compounded words, both of the American and of the European languages. But there is hardly any modification of which the action is susceptible, which may not be effected through the means of these inseparable adverbs.

Thus, the action may be intended, or be about to be done. It may be done well, better, ill, in a different manner, quickly, attentively, jointly, probably, rarely, repeatedly, habitually, etc. Other particles are expressive of doubt, likeness, denial, various degrees of assertion. They distinguish whether an action, which terminates on two persons, applies to them collectively, or upon each separately ; whether it rains hard, by showers, steadily ; whether you see near, far off, one you know, etc.

In each case, a new verb is formed, which may be conjugated through all its tenses and moods, precisely on the same principles as the primitive verb. In the few European and other languages of which I have any knowledge, the same object is attained by adding the adverb as a separate word. The difference consists in the *insertion* of the adverb, thus uniting it in the Indian languages with the primitive verb, so as to form together but one single word. It would be a matter of interest, to ascertain whether this process is peculiar to the American languages, or whether the same species of amalgamation is to be found in any others.

Further researches have confirmed me in the opinion, that the great regularity of the various languages of America, which struck so forcibly the philologists by whom they were first investigated, is the result of analogy modified by euphony. The faculty which produces analogy is developed in the earliest infancy, and leads children to conjugate irregular verbs, as if they were regular ("I seed" instead of "I saw"). Yet, the numerous unwritten languages of Asia and Africa must be analyzed, before it can be asserted that this regularity is universal. The different processes originally adopted by different nations, may, in the formation of their languages, have produced results more or less favorable to their ultimate degree of perfection. Those of America were probably in a progressive state ; they had not yet been written ; and it is impossible to divine to what extent they might have been naturally im-

proved, and whether the insulated Indians would ever have discovered a phonetic alphabet. It is however certain that those languages were adequate to all the wants of the Indians; and we find, in the formation of new words for objects and ideas previously unknown, the proof, that they had within themselves the power of progressive improvement, whenever required by an advance in knowledge and civilization.

The modern languages of Europe and those of America are undoubtedly much less rich in inflexions than the Sanscrit, the Greek, and even the Latin. It must be admitted, that this inferiority deprives the modern languages of the powers of inversion and of the use of many convenient forms, such for instance as the future participle. (*Moriturus*, which is certainly preferable to the manufactured Delaware equivalent *Elumiangellatschick*; *Amandus*, of which "amiable" is not the precise equivalent.) It seems, however, to me, that the most enviable property of the Greek consists, less in its numerous inflected forms, than in the power it possesses of forming most appropriate compounded words. Few if any traces of Greek inflexions are found in the modern languages of Europe. But these languages generally, and science especially, have extensively imitated, and in numerous instances adopted and appropriated to themselves Greek compounds, often almost unadulterated. The German and the Russian are probably the European languages, which approach nearest the Greek in the power of forming original compounded words.

It is an indisputable fact, that the presumed inferiority, in some respects, of the modern mixed European languages to those of antiquity has in no way whatever arrested the progress of knowledge and civilization.

It appears moreover, that, however deficient these languages may be in inflexions, and notwithstanding the mixture of heterogeneous elements, their capacity for improvement has not been materially impaired. The English is

the least inflected, and the most impregnated with foreign elements, of any of the European languages. Yet, for every possible purpose it is inferior to none. Whether for narrative, eloquence, or every species of poetry, it has but few equals and recognises no superior.

It therefore seems that almost all languages have within themselves the germ or faculty of improvement, that this is developed by the progress of knowledge and civilization, and that there is hardly any language which does not prove sufficient to satisfy all the wants of that improved state of society, whenever it occurs. Without denying some reciprocal action between the language and the mental development of a people, or that there may be some difference in degree between the several languages, I believe that their improved powers are the result and not the cause of the progress of knowledge and civilization. If there be any language the nature of which is so defective as to have impeded that progress, it must be the Chinese.

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#### IV. ADDENDA AND MISCELLANEOUS.

##### 1. *Indians.*—*Some errors pointed out.*

The tenacity with which the Indians adhere to their ancient habits is well known; it continues even amongst those who have not migrated farther west, and who remain within the heart of the settlements and civilization of the white man. It is in no instance more strongly exhibited than in the apparently insurmountable reluctance for steady manual labor. There is, however, no truth more obvious than that of their unavoidable annihilation, if the *men* cannot be induced to cultivate the soil and to raise a quantity of food greater than that which is sufficient for their own consumption. Unless this can be accomplished, all the efforts of missionaries to convert and enlighten them, and of

government to supply their wants, will prove unavailing to prevent the catastrophe. With respect to our Southern Indians, the Choctaws and Chickasaws, the Cherokees, and the Creeks, the prospect is cheering, though there is yet much to be done in that quarter. But the extensive reports of the General Superintendent of Indian Affairs at Washington, which include all those of the local agents, demonstrate in the most forcible manner the fatal effects, on the social state of our Northern Indians, of the well-intended, but most unwise system, which has heretofore been adopted by government. To correct those defects, principally in the territories which have become States, has from various causes become a truly herculean task. The fundamental error has been that of allowing them large annuities, in order to induce them to make greater and earlier cessions of land, than was convenient to them or necessary to us. Nothing can be better contrived to arrest industry and to promote idleness, than to treat men as paupers. Should these obstacles be removed, the impossibility of inducing grown-up Indians to become steady laborers is obvious. The only practicable mode is to take hold of the children, and to give them the same early manual education which the sons of our farmers receive. Schools, in the ordinary meaning of that word, have been established in most of the Indian tribes with whom we have any intercourse: their utility in a religious, moral, and intellectual point of view is incontestable; but, for our Indians, the primary and paramount instruction is the education of manual labor.

But however tenacious the Indians may be of their ancient habits, it would be a great error to believe that, after an intercourse of more than a century and a half, or during five or six generations, their minds and opinions have remained unaltered. The multitude of new objects of which they had no previous conception, all the wonders of art and of European civilization, with which they became acquainted, increased their knowledge and have enlarged the

sphere of their ideas to an extent which has not perhaps been sufficiently appreciated. Recent travellers and missionaries represent to us the Indians as they now are, and not as they were prior to the arrival of the European colonists. It is often no easy task to distinguish, in their present habits and opinions, between that which they have inherited from their ancestors, and that which has been derived from their intercourse with the whites. In order to have a correct view of the habits, social state, intellectual development, and prevailing opinions of the Indians, prior to the arrival of the Europeans, it is absolutely necessary to recur, for each nation respectively, to the earliest missionaries or travellers by whom it was first visited. At the present time the Indians themselves fall into a very natural mistake. After the Indians had been instructed by the whites, and had adopted their opinion on any one subject, this was of course transmitted to their children; and after the lapse of two or three generations, the Indians, having received such opinion from their immediate progenitors, very naturally suppose that it has come to them from their more remote ancestors, and that this was the opinion or creed of the Indians prior to the arrival of the Europeans. On no subject has this error been more general than in what refers to religious opinions; particularly in reference to the supposition, that the Indians had ever had a clear conception of the world having been created and being governed by one supreme spiritual intelligence. The fallacy of this supposition will clearly appear by recurring to the accounts of the earliest missionaries. The general belief amounted to little more than fetichism, faith in dreams, and an ascribing of every extraordinary natural phenomenon to some superior power. There were words in their languages designating those fetiches or superior powers, such as that amongst the Sioux, which has been translated ridiculously enough by the word *Medicine*, and the word *Manitou* amongst the Algonkins. But there was no single word meaning God. This has

been lately confirmed by Mr. Hale, as respects Oregon, on the unanimous testimony of all the missionaries. The Hurons [Wyandots] appear, by the relations of the Jesuits, to have had a mythological system more regular at least than that of any other tribe. And all the nations generally had notions of an after life, and the tradition of some catastrophe which had destroyed mankind.

Mr. Heckewelder asserts positively that the unconverted Pagan Delawares entertained a very clear conception and belief in one supreme spiritual being; in fact, that they were what we would call Theists. There cannot be any doubt of the fact. For notwithstanding the amazing credulity of Mr. Heckewelder, and his entire and exclusive devotedness to that one Indian tribe of the Algonkin family, whom we call Delawares, his veracity is unquestionable; and perfect confidence may be placed in every fact, not received from others, but which came within his own personal knowledge. But the fact may be easily accounted for. The Delawares had, for several generations, entertained the most intimate intercourse with their constant friends and protectors, the Quakers. Every one acquainted with the religious belief and the habits of that denomination of Christians, will at once understand how, in their efforts to improve and civilize the Indians, they began the work by impressing on their minds the truths of what has been called natural religion, rather than to attempt, as is the practice of other missionaries, to teach them more abstruse doctrines.

Independent of these involuntary errors, it is certain that the love of truth, which, judging from children, does not seem to be even natural to us, is not an Indian virtue, at least amongst those who have not been truly converted. Very little reliance can be placed on their legends, tales, or pretended historical traditions, many of which are indeed fabrications ascribed to them. The evidently fabulous annals of the Iroquois were, however, invented by a pure Indian (Kussick?). They have certainly no scruple in telling

what are called white fibs. If any inquiry is made on any subject, they have considerable tact in discovering the answer which would please the inquirer, and immediately invent a tale for that purpose. I have traced some evidently of that character, in reference to the supposed Welsh Indians.\* The love of the marvellous, and sometimes that of notoriety, have the tendency to spread an undue degree of credence in those fables. Yet some of the Indian traditions may be founded on a true fact, though altered, as is so generally the case, in order to answer some immediate purpose. Thus the assertion of the Delawares, that they came from beyond the Mississippi, has been confirmed by the affinities of their language with that of the Black-Foot. But the story of their having come with the Iroquois, and the recital of their subsequent relations and wars with that nation, have evidently been invented, in order to account for the state of subjection in which they were found by the Europeans. The Indians may generally be believed, when they assert positively that they came from the West, or from some other special quarter. When they say, like the Osages, that they are descended from a beaver; or, like the Mandans, that they came from under ground, it only shows that they have no recollection of the quarter whence they came.

## 2. *Indians—Ethnological remarks.*

The relative intellectual character of the Indian tribes along the western shores of the Pacific is remarkable. It has already been stated, that the Esquimaux extend no farther south than the vicinity of Behring's Bay, or about the 59th degree of north latitude. The several tribes who inhabit the various islands and archipelagoes that extend

\* On this subject, I only deny that they have as yet been found. If ever a tribe is discovered, whose language gives evidence of a Welsh descent, the fact must of course be accepted.

thence southwardly to the vicinity of Fuca Straits, or about the 49th degree of north latitude, are amongst the most intelligent Indians of North America. Those of Oregon, from the 49th to about the 41st degree of north latitude, are in that respect decidedly inferior to them, and on the other hand very superior to those of Upper California between the 41st and the 31st degrees of north latitude. Those of Lower California, as far as the southern extremity of the peninsula, have uniformly been represented as one of the most degraded and brutish races of Indians in either North or South America.

The most northerly tribe is that known by the name of *Kolushes* or *Koulisken*, between the 59th and 55th degrees of north latitude. The accounts given by the American and British traders are fully confirmed by those of the Russians and of the French [Marchand]. The most detailed and complete accounts refer to Norfolk Sound or Bay, so called by the English, in about lat.  $57^{\circ}$  and long.  $135^{\circ}$ , called Tchinkitane by Marchand, identic with the Sitka Bay of the Russians, and situated on King George's Island. All agree in the description of their canoes, ingeniously constructed, forty-five feet long, and which can carry sixty men; in their skill in sculpture and painting, as exhibited in their masks and in their domestic utensils painted and elegantly carved with various figures; and generally in their ingenuity and intelligence. They speak the same language, amount to about ten thousand souls, and are, like our own Indians, divided into tribes or clans; a distinction of which, according to Mr. Hale, there is no trace amongst the Indians of Oregon. The names of the tribes are those of animals, viz., bear, eagle, crow, porpoise, and wolf. This last, called *Coquontans*, is superior to the others; they are also the best warriors, and exhibit no fear of death. The right of succession is by the female line from uncle to nephew, the principal chief excepted, who is generally the most powerful of the family. A most strange custom, and

peculiar it is believed to the Koulisken, prevails among the women. It consists in cutting off, or rather boring a hole in their lower lip, and inserting a piece of wood, making the lip project four inches, and extend from side to side six inches, in such way that they cannot eat or drink without the greatest difficulty. Although they had been visited by the Spaniards a year or two prior to the first appearance of the Europeans, the visit was so transient, that certainly it was not from that quarter that the Indians derived their knowledge, customs, and institutions. The first settlement of Sitka by the Russians under Baranoff took place in the year 1800. It was destroyed by the natives; and the date of the permanent Russian establishment is as late as the year 1804. It has been observed that, according to the vocabulary of Chanal, who accompanied Marchand, the numerals one and two are respectively *clerrg* and *terrk*, and that the numerals 20 and 40 are respectively *clerr-kat* and *terr-kat*. Whence it may be suspected that the system of numeration of the Koulisken was vigintesimal, like that of the Mexicans. There were also found at Nootka Sound some engraved stones, which have some faint resemblance to the Mexican periods of 13 months and 20 days.

Passing over the tribes on the Main and on the groups of islands immediately adjacent, who speak the Nass language, amounting to about five thousand five hundred souls, (who are found as far north as Observatory Inlet, and who extend on the Main perhaps as far south as Millbank's Sound,) Queen Charlotte's Island, between latitudes  $52^{\circ}$  and  $54^{\circ} 25'$ , deserves particular notice.

It must be recollected that, prior to the comparatively modern colonization of Upper California by the Spaniards, and to the arrival of the Europeans on the northwestern coast of America, there was not the slightest trace of agriculture in the territory west of the Stony Mountains, of the Rio Colorado of the west, and of the Gulf of California. The branch of the fur-trade which engrossed the attention

of the Russians, the British, and the Americans, was that of the sea-otter. This was a source of comparative wealth, which enabled the Indians to purchase European commodities, and created new wants. Even then, the cultivation of potatoes was introduced into Queen Charlotte's Island, and carried to a considerable extent by the natives. Subsequently the sea-otter trade was carried on with such avidity, that the species became almost extinct; and the natives of Queen Charlotte's Island became unable to pay for European manufactures, and to satisfy those new wants which they had contracted. Under those circumstances, they at once increased considerably the cultivation of potatoes, and opened a trade in that article with the inhabitants of the opposite Main, receiving in exchange for their potatoes various species of land furs, with which they were enabled to pay for the European manufactured articles.

Our knowledge of the Indians in the interior, west of Frazer's River, is as yet too limited to form a correct opinion of their intellectual development. Salmon appears to be their principal food. The inhabitants of the northern parts of Vancouver's Island, Newitsee, and Nootka Sound, do not appear inferior to those of the more northern islands. Although we have mentioned the Straits of Fuca, as the southern limit of the most intelligent races, the change is gradual, and there is probably very little difference between the Indians along the Straits of Fuca, whether they reside on its northern or its southern shores.

Mr. Hale has described the Oregon Indians, between the 49th and the 41st degrees of latitude, as being vastly inferior both to their northern neighbors and also to our Indians east of the Stony Mountains. It seems to me that, in this last respect at least, he has not done them full justice. It must be observed, that Mr. Hale had no personal knowledge of our Indians; that there has been of late years a manifest tendency to give much more exalted views of the intellectual and moral character of the ancient Indians, par-

ticularly of New England and Pennsylvania, than they were really entitled to; and that romance has in the hands of highly gifted writers superseded history. In point of fact, the Upsarokas and the Black-Foots have no other apparent superiority over their neighbors of Oregon, than that of being more bellicose and more formidable warriors. On the other hand, it appears to me that the Oregon Indians are more tractable and might be more easily civilized than our Indians. The Methodist missionaries, high up the Columbia River, have made but very few converts; but the Indians in their vicinity have imitated them, and raise large crops of potatoes. Although the Hudson's Bay Company has not been able to prevent altogether wars among the Indians, its influence in that respect has been very beneficial; and more friendly relations have been substituted for the perpetual and cruel warfare, which existed between the Black-Foots and the adjacent tribes on the heads of the Columbia River. Some commercial intercourse has taken place; and one of the cultivators of potatoes, in the vicinity of the Methodist mission, is mentioned as having lately, by the aid of canoe navigation, carried a cargo of potatoes to the Black-Foots, which he exchanged for a quantity of dried buffalo meat, sufficient for the use of his family during the following winter.

The Indians of Upper California, from the sources of the Rio Sacramento in about lat.  $41^{\circ}$  to lat.  $31^{\circ}$ , are represented as decidedly inferior to those of Oregon, and as not much superior in intellect to the Australians, from whom however they essentially differ in many respects. They are not warlike; and wherever missions were established by the Spaniards, the Indians were easily collected around them and consented to work, and to live in a state of subjection to the missionaries,—to which, Mr. Hale observes, the Oregon Indians would never have submitted.

Several ethnological differences, among the various Indian tribes, generally connected with their respective

means of subsistence, have been pointed out in the first part of this Introduction. There is another due to a different cause which seems to me to deserve some attention. The natives of the open prairies beyond the Mississippi are evidently less apathetic and much more cheerful than those who dwell in the forest. Thus far this is not confined to the Indian race, and I have felt its effects. But the gloom of the forest appears to have had a much more profound influence over the Indian character. All savage nations are guilty of acts of unnecessary cruelty towards their enemies. But this inveterate spirit of hatred and revenge which, without any apparent connexion with religious superstition, produced the regular and constant infliction on captive enemies of the most dreadful and prolonged tortures which human ingenuity could devise, and which converted even women into infernal furies, extended through the whole forest country from the Lakes to the Gulf of Mexico, and was peculiar to it. Indeed we find, at least amongst some of the most southern Sioux tribes, evidences not only of more human, but even of honorable and chivalric feelings in their warfare. To take a prisoner alive, or even to strike an enemy with a lance, confer a higher distinction than to shoot him at a distance with a bullet or arrow.

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It had been the intention of the writer of this Introduction to give specimens in various American languages of the compounded words, the meaning of which we know and which have been analyzed: but he has been disappointed in his expectation of receiving sufficient materials for that purpose. He had also intended, with the assistance of some of his colleagues, to compare the languages of America with those of Polynesia, with the Hebrew, and with the Grebo and Mpongwe of Africa, on which the labors of the Rev. John Leighton Wilson have thrown so much light. The state of his health has not permitted him to pursue the inquiry. The following notes on the Polynesian languages

are however submitted; observing, that the analogies pointed out between those languages and those of America are borrowed from the sketch, unfortunately too short, of Mr. Theodore Dwight, which forms the fifth article of this volume of the Ethnological Society's Transactions.

### 3. *Polynesian Languages.*

No traces of the Malay language are found in the vocabularies of any of the American languages which have been investigated. On the other hand, all the languages of the Polynesian Islands [not including among these either Australia or the black Papuan race] were at once recognized as belonging to the great Malay family, as soon as vocabularies of their various dialects had been published. The supposition that this language had its origin in Polynesia, and was transferred thence to the Asiatic Islands and Continent, is inadmissible. The fact, that the connexion between the Polynesian and Malay languages is still so visible, proves that the migrations from Asia, by which Polynesia was colonized, are of a comparatively recent date. If any portion of the Continent of America was ever settled by Malay emigrants, which is extremely improbable, it must have been at a very early and remote period.

There are nevertheless some analogies, in their structure, between the Polynesian languages and those of America, which may invite further investigation. The Polynesians have a dual and a plural, both designated by the varied inflections of the pronouns; and there are two forms of the first persons of both, one of which includes and the other excludes the person spoken to. The possessive pronouns bear a similarity to those used in the conjugation of verbs. Verbs have few if any inflections, the want of which is supplied by affixed particles, which are used to designate tense, mood, and voice. Causative, reciprocal, potential, directive, and locative verbs are thus formed. Time is less regarded

than the place where the action is performed ; and this is carefully expressed by the locative verbal form. The directive particles indicate, as in the Oregon languages, the direction of the action, whether from or towards the speaker. It may not be improper to observe, that there are in the Cherokee similar directive forms.

*Wa-i*, he is going away from the speaker.

*Ta-ya-i*, he is moving towards us, he is coming.

*Na-i*, he is passing by.

But it is the phonetic system of the Polynesian languages which has especially attracted my attention. It is now well understood that, in order to form a new alphabet for any language, or to apply properly to it an existing alphabet, it is absolutely necessary in the first instance to analyze all the sounds of that language. The most perfect alphabet would then be that in which every distinct sound was represented by a distinct character, and in which no character represented more than one sound. In this view of the subject, I know none more perfect than the Russian, or more defective than the English. It is to these defects that the difficulty and the length of time consumed in teaching our children how to spell must be ascribed. The numerous modifications of which simple vocal sounds are susceptible, and the variety of diphthongs found in every language, render it however practically impossible to have a perfect alphabet without an inconvenient increase of written characters. The difficulty is or may be partially removed by certain signs, such as those denoting quantity, the cedilla, the French accents [so called] by which the various modifications of the sound *e* are distinguished, etc. Still we must be satisfied with an approximation. Mr. Volney thought it possible to devise a general alphabet derived from our own, with which all the written languages of the nations which do not use the Roman alphabet might be expressed. He instituted a premium and left funds for that purpose ; the premium has not yet been and probably

never will be adjudged. Mr. Pickering, less ambitious, proposed only an alphabet which should be common to all the unwritten languages of our Indians. This, though founded on correct principles, and very useful in establishing a proper and uniform correspondence between the principal simple vocal sounds and the characters by which they should be expressed, has been but partially adopted.

Recurring to the Polynesian languages, it appears to me, that Mr. Hale's vocabularies are, for the places which he visited, those on which the greatest reliance may be placed. All the other philologists have derived their information from travellers and missionaries, whose vocabularies are deficient in uniformity and often in correctness. Mr. Hale, it is true, obtained part of his information from missionaries, but he is the only philologist who, in every group he visited, heard the various Polynesian sounds, as pronounced by the natives themselves, compared them together, and was thus enabled to devise a uniform orthography embracing the various dialects of all those groups.

He informs us that the elementary sounds proper to the Polynesian languages are only fifteen in number, namely, the vowels *a, e, i, o, u*, and ten consonants, *f, k, l, m, n, p, s, t, v*, and a nasal sound, for which a new character has been introduced. He further states that, in all the Polynesian dialects, every syllable must terminate in a vowel; that two consonants are never heard without a vowel between them; that this rule admits of no exception whatsoever; and that it is chiefly to this peculiarity that the softness of these languages is to be attributed. The longest syllables have only three letters—a consonant and a diphthong; and many syllables consist of a single vowel.

Mr. Buschmann, in his excellent analysis of the languages of the Marquesas and of Tahiti, corroborates generally Mr. Hale's statements; and he has, as it seems to me, demonstrated that the Polynesian languages have gradually repudiated distinct and well pronounced consonants, par-

ticularly the sibilant, and have reduced many words to pure vocal sounds.

At all events the fundamental rule, that every syllable must terminate in a vowel and that double consonants never occur, is certain. The Cherokee differs, in one respect at least, from the Polynesian; it is strongly articulated, and the sibilant predominates in it. But it has very few double consonants; and every syllable terminates, as in the Polynesian, in a vocal sound. It is this property which enabled Sequoyah, or Guess, as he is commonly called, to invent a syllabic alphabet, adapted to the Cherokee language, and consisting only of eighty-five characters, the equivalents of which, according to the English alphabet, will be found in the annexed table. In the last column, the *v* is intended to represent the nasal sound, which, in the Cherokee is, as in French, always vocal. It will be seen that there are but three double consonants, viz., *dl*, *tl*, and *ts*, which, combined with the vowels, require, according to Guess's plan, thirteen characters. But this is independent of the other combinations of the sibilant *s* with the consonants, which are so numerous in the Cherokee that Guess, departing from his general principle, assigned to that sound a distinct character, and was thereby enabled to reduce his syllabic alphabet to eighty-five characters. He first undertook to make a written Cherokee language, without any other knowledge of our system, than that the English could write their own; and his first essay was to assign, like the Chinese, a distinct character to each word; which seems to prove, that this was not an unnatural process. He soon rejected this plan on account of the innumerable characters which it required; and having, by the attention he paid to sounds, fortunately found out the small number of the syllables of the language, he analyzed these thoroughly, arranged them on an uniform plan, published his alphabet, tried it experimentally, and in a short time met with complete success.

*English equivalents of the Cherokee sounds represented by  
Guess's characters.*

a	e	i	o	u	v
ga, ka	ge	gi	go	gu	gv
ha	he	hi	ho	hu	hv
la	le	li	lo	lu	lv
ma	me	mi	mo	mu	
na, hna, nah	ne	ni	no	nu	nv
qua	que	qui	quo	quu	quv
s, sa	se	si	so	su	sv
da, ta	de, te	di, ti	do	du	dv
dla, tla	tle	tli	tlo	tlu	tlv
t <sup>•</sup> sa	tse	tsi	tso	tsu	tsv
wa	we	wi	wo	wu	wv
ya	ye	yi	yo	yu	yv

*Sounds represented by vowels.*

a	as in fat, far, father, fall.
e	" met, may, mate.
i	" fit, feet.
o	" not, nor, no.
u	" bull, boot.
v	a nasal vocal sound.

It is well known that such are the manifest advantages of this system, that it has been universally adopted among the Cherokees, and has superseded as a written language that which was founded on our alphabet. It is only necessary to engrave in the mind the eighty-five characters, and the student can at once write, read, and spell correctly his own language. Experience has shown that intelligent boys could learn all this [the writing correctly only excepted] in two weeks, and even old men in a comparatively short time.

It seems highly probable that the same system might be adopted for the Polynesian languages. Although there are various dialects in Polynesia, the same syllabic alphabet would serve for them all. It would enable every Poly-

nesian, not to understand the languages of other groups than his own, but to learn in a few weeks how to read, write, and spell his own dialect. The great advantages that would necessarily follow by facilitating the introduction of knowledge of every description, and diffusing it through the whole community, is obvious.

I believe, however, that an examination of the various sounds which occur amongst the several Polynesian dialects, as they have been pointed out by Mr. Hale, will show that it is necessary to add some characters to the fifteen first above mentioned. He states [pages 231 to 235] that the New Zealand dialect changes the *s* to *h*, the *l* to *r*, and the *v* to *w*; that this sound *w* is in Hawaii intermediary between the English *v* and *w*, and that the *l* is frequently sounded in all the Polynesian dialects like *d*. The same observations apply more or less to several other dialects. It therefore appears certain that in order to have a complete alphabet embracing all the Polynesian dialects, it is necessary to add the following consonants, *r*, *w*, *h*, and *d*.\*

The consonant, for which it was found necessary to invent a new character, expresses a nasal sound [*ng* in *sing*]. The true character of a nasal sound is perhaps doubtful. In the Cherokee, it is considered as vocal; but the inspection of the Polynesian vocabularies shows that it never terminates a syllable, and therefore that it is always pronounced as a consonant. Instead of a new character, this sound may with propriety be represented by our letter *G*.

If these observations be correct, we would have for all the Polynesian languages put together the five vowels, and [though many less for each dialect taken separately.] the combinations of the fourteen consonants with these five vowels, or in all seventy-five possible syllables. Whether the number be a few more or less does not affect the prin-

\* It may also perhaps be found proper on further investigation, to add *b* and the character *j*, used by the missionaries of Tongan, to represent a sound said to be like *ti* in Christian, and not unlike the English *ch*.

ciple ; and the number actually necessary will be found comparatively so limited as to render the introduction of a syllabic alphabet practicable. But a great improvement may be made, by substituting for the arbitrary and uncouth characters of Guess's Cherokee alphabet, such as will recall to the mind the sounds which it is intended to represent. Although a more scientific method might be preferable, the object may be attained by adopting, for each consonant, the character of our alphabet by which it is expressed, and to which those who already can read and write any of the Polynesian dialects are accustomed, and by the simple addition to each consonant of not more than four signs, for the purpose of representing the vocal sounds which terminate the syllable. In order to represent sounds which are diphthongs to the ear, the character which in our alphabet represents the last vocal sound of the diphthongs should be added to the syllable.

According to what precedes, and giving to our five vocal letters the same value as in the Cherokee, we have besides these five vowels the following seventy syllables :

Ka ke ki ko ku	Ga gue gui go gu	Va ve vi vo vu
Pa pe pi po pu	Ha he hi ho hu	Fa fe fi fo fu
Ta te ti to tu	La le li lo lu	Ra re ri ro ru
Da de di do du	Ma me mi mo mu	Sa se si so su
	Na ne ni no nu	Wa we wi wo wu

It has been already stated that four signs annexed to each of the initial consonants would be sufficient, in order to represent the five vocal sounds which terminate respectively each syllable. This will be effected by giving to each consonant, without any sign, the sound of that consonant followed by the vowel *a*. Thus for instance, P, without any sign, would stand for Pa ; and the four signs affixed, each successively to P, would respectively represent the four sounds Pe, Pi, Po, Pu.

Further details will be found in the Note annexed to this Introduction.

This system is liable to the objection, that the characters cannot be connected together, which will render the cursive writing less rapid. This is admitted ; but it does not appear very important that those, who may want to write in those languages, should write as fast as we do. The Cherokee characters are liable to the same objection. This might be partially obviated by adopting for cursive writing the same ordinary characters we use in our own.

#### 4. *Chinese.*

When stating that it appeared to me, that the peculiar character of languages had very little effect towards promoting or impeding the progress of knowledge and civilization, a doubt was expressed, whether the Chinese might not perhaps, from its peculiar character, form an exception. Of this I certainly was not a competent judge ; but Mr. S. Wells Williams, the distinguished author of "the Middle Kingdom," or General Survey of the Chinese Empire, and whose extensive knowledge of the Chinese language is well known, has fully corroborated that which on my part was only a suggestion. He had moreover the kindness to revise and correct some remarks upon the Chinese language which I had submitted to him, and to reply to several inquiries connected with the subject. In answer to various queries, he says :

"In reply to the inquiry contained in your letter in respect to the number of readers among the Chinese, I may say that the proportion among the body of people, who hardly know a single character, is large, and that the proportion who cannot read intelligibly is still larger, amounting, probably, to five-sixths of the population. Among the

men, hundreds and thousands make a commencement, and learn the names and meanings of a few hundred characters, who advance no further in their studies, and have no subsequent leisure to pursue them, even to the degree of being able to read common books, much less to write elegantly or fluently.

“A man may progress in the acquisition of characters to the number of five or six hundred, which he may correctly use and understand, and yet he may not be able to read a book in which others occur mixed up with these. A lad goes to school and learns the common horn books, so that he can repeat them and write all the characters in them from memory ; but unless he has time to pursue his studies further, these 1500 or 1800 characters will not enable him to read the classical writings of Confucius, or the edicts published by the government. I have been standing by the wall of an office, looking at an edict, and on asking the people gathered around it, what such a sentence meant, or the meaning of such a character, have found them in the same predicament as myself, sometimes knowing the sound but not the meaning of a sentence, or ignorant of both sound and sense in other cases. Amid all these degrees, there are among the Chinese an infinite diversity of attainments in the written language, from the ignorant laborer, who does not know his own name when he sees it, up to the most learned scholar in the land, all of whom, I venture to say, have still to look forward to further attainments in their own literature and language. I need hardly add that you are correct, in supposing that this language has greatly impeded the progress of knowledge among the people who use it, and who spend so much time in getting the means of knowledge, that its end is never reached or is quite lost sight of.”

I had stated in writing to Mr. Williams that it appeared to me that, through the whole progress of Chinese educa-

tion, there was a prodigious waste of time for the purpose of acquiring only the knowledge of words, and a perpetual and excessive appeal to memory at the expense of every other faculty. Whence it might be inferred that, among other causes, the language itself may have impeded, or at least been unfavourable to the full development of the intellectual faculties and to the progressive increase of knowledge and true civilization.

“Such,” Mr. Williams answered, “is emphatically the case. The memorizing of so many arbitrary characters, and reciting word for word the expressions of others, as is done in all Chinese schools, goes far to dwarf the judgment of the pupil, and compel him to follow in the beaten track of his predecessors. This mode of instruction accounts for the remarkable similarity in the modes of thinking among the Chinese, and their overweening conceit of their own attainments ; it also explains why they have copied so little from others, and shown so little desire to improve even upon what they themselves possessed.” . . . “The whole apparatus of the Chinese, for expressing and transmitting thought, is in a high degree cumbersome and inadequate ; and it is much to be desired that this great impediment to the diffusion of knowledge among the people might give way to an alphabetic language, although at the risk of disintegrating the Chinese people, now held together under one government mainly by one written language.”

Thus far, the written language has alone been taken into consideration. The spoken dialects are numerous, amounting probably to more than twenty distinct languages, some of which differ so far, that those spoken in some districts are altogether unintelligible in other distant provinces. There is one spoken at Nanking and its vicinity, which is considered as the most polished, and is the court language. They still appear to belong to a same family ; and what is said of one may generally apply to the others. They are all represented as extremely poor. Mr.

Williams informed me, that the spoken language did not consist, in any one dialect, of more than between 450 and 500 words; which number was increased to between 1200 and 1500 by the use of several distinct tones or intonations. The language appears to have been originally monosyllabic: the number of the monosyllables has not been precisely stated, but does not probably exceed 350 to 450, each of which is a word having a meaning. The other words consist of dissyllables resulting from combinations of the monosyllables, and probably not exceeding 100. It necessarily follows that, however poor the spoken language may be, it has within itself, by the number of dissyllabic combinations which may be formed, the power of increasing the number of words to the full extent which any state of society may require. For any one of 400 monosyllables may, with the help of change of position, form 800 combinations [or new words] with the other monosyllables. This number therefore multiplied by 200 [the half of the whole series] gives a total of 160,000 possible combinations or new words. It is true that I am not sure of the number of monosyllables; but if they amounted to only 300, this would still give 90,000 possible combinations. Why then does that spoken language, with such capacity, remain as poor as it is represented? The satisfactory answer appears to me very obvious. The ordinary language, such as it is spoken by the mass of uneducated people, remains poor, because they are very ignorant, and that, such as it is, it corresponds with the sphere of their ideas, and satisfies all their wants in that respect. The same phenomenon occurs every where, whatever the language may be. By reading over twenty pages taken at random out of any good English dictionary, it will be seen, how limited is the vocabulary of the ignorant and uneducated part of the community. Nor can there be any doubt, I think, that the Chinese language spoken by well educated people, and especially the Nanking dialect, is very different, and in fact

much richer than the dialect of those without instruction and who cannot read.

It is impossible for any one, who is not acquainted with the language, to form any opinion of the effect which may have been produced by the apparent separation of the written from the spoken language, or indeed to understand their connection and the real relative position in which they are placed.

When first attempting to write, the object of the Chinese must certainly have been to express by characters the words of the spoken languages ; and Mr. Williams states, that this was done in reference to their meaning rather than to their sound. He says that the first written characters were strictly symbolic, but that their form was subsequently changed, so that little or no resemblance now remains between the thing and its symbol. Mixed characters were afterwards formed by uniting two known symbols together, the one denoting the genus to which the thing intended to be represented did belong, and the other having reference to the sound of the spoken language, in a manner of which I have not been able to form a clear conception.

It is a startling fact, that there should be 40,000 characters or words in the written, and less than two thousand words in the spoken language. It is said indeed that eight or ten thousand are sufficient for any ordinary purpose, and that there are no more than 6,000 characters used in the classical books called "the works of Confucius." Still it is impossible that the other 30,000 should have been invented for no purpose whatever. Admitting that the number of homophonous words far exceeds that found in any other language, yet it cannot be supposed that there should be on an average twenty homophonous words for each sound ; and the inference seems inevitable, that there must be a considerable number of words in the written, for which there is no precise equivalent in the spoken language.

On the other hand it is certain, that there is a considerable number of written characters, which have precise equivalents in the sounds of the spoken language. A conclusive proof is found in the fact, that the Chinese have a written metrical poetry, since metre and sound are inseparable.

With respect to grammar, there can be no doubt of the identity of that of the spoken dialects, with that of the written language. And although this is a more debatable question, I do believe that the grammar was formed prior to the invention of written characters.

Be that as it may, the leading fact is generally established and universally acknowledged, that the Chinese system of writing has materially impeded the natural progress of knowledge. It has insulated the Chinese, and has rendered them almost impenetrable to the introduction of knowledge from foreign quarters.

China contains probably one third of the human race; and Eastern Asia, (including India, Thibet, Eastern Tartary, China, the Indo-Chinese Nations beyond the Ganges, Japan, and several other large islands of the Asiatic archipelago,) with a population of more than one half of that of the globe, has hardly any other religious system than the superstitious idolatry of the two kindred though hostile sects of Brahma and Budha. For the doctrines of Confucius are a pure ethic system, neither connected with or deriving any sanction from religious belief. Those people are not barbarous savages: the Hindoos and the Chinese, on the contrary, were among the most early civilized nations; and they have made considerable progress in the arts and in literature. The magnitude of the field for improvement is unparalleled. A most earnest desire is felt that the blessings of true religion and the light of European science, arts and knowledge, may be diffused through that vast portion of mankind.

Ethnology is not cultivated simply as a matter of curi-

osity, but in order to apply the knowledge of the history of man, which it supplies, to practical, beneficial and important purposes. If, in this instance, an unfortunate system of writing has contributed to keep China in comparative darkness, is it not worth while to inquire whether a remedy cannot be found in philology itself? This must be my apology for the following crude suggestions:

One of the ways already resorted to is the substitution, if it can in practice be extensively diffused, of an European written language for that of China. The rapid progress made, not only in the acquirement of the English language, but in their general studies, by the Indian boys who, by the liberality of a few English and American merchants residing in China, enjoy at this moment the benefits of a good academical education in America, is very encouraging. Though very young, they feel the superiority of the Europeans and that of the English to their own language, when they acknowledge that they can easily translate Chinese into English, but that they cannot find equivalents in their own language for much of that which is written in English. This fact conclusively proves the inferior knowledge of the Chinese, and also the obstacles which the nature of their written language opposes to the introduction of new objects and ideas. It is the very reverse of that which every European experiences when he learns a foreign language, since it is far easier to understand the meaning and to translate into one's own language Latin and Greek authors, than to write correctly either of those tongues.

The utility of a phonetic alphabet, applied to the spoken dialects of China, would be far more extensive than that, which may be derived from the introduction of a foreign spoken language, the use of which must be necessarily limited to a few individuals. But although this would if practicable be by far the most preferable plan, it may be apprehended, that it is in such direct opposition to deeply

rooted national habits, that it cannot be diffused to a sufficient extent.

Should this be the case, a plan less innovating, more congenial to the Chinese language, and therefore more practicable, might perhaps be devised. This would consist of a syllabic alphabet, which has been suggested to my mind by its success in the Cherokee and by its applicability to the Polynesian languages.

Since there are but about four hundred monosyllables in the spoken Chinese dialects, and no longer words than dissyllables, four hundred characters, either alone or united together in combinations never exceeding two characters, will be sufficient to express, not only every word of the language as it now stands, but every new word which the progress of knowledge may hereafter require. The difference between committing to memory four hundred or eight thousand written characters is immense. It seems indeed to me that, inasmuch as spelling is, in a language written with a syllabic alphabet, necessarily embraced in the art of writing, and requires no particular subsequent study; to learn to read and write a language, having no more than four hundred characters, would consume less time and labor than are spent in learning how to read, write and spell the English language. It is true that, besides those 400 characters, such must be added as are necessary to supply the want of grammatical inflections, and of the same nature as those which perform the same office in the Chinese written language. A most useful innovation, if practicable, would be the substitution of characters less complex and more easily written than those of the Chinese. I am very sure that, to this plan, which to me appears so simple, there will be found many practical objections. It is, as a suggestion and with diffidence, submitted to Philologists, and more especially to those who have devoted their lives to the noble task of diffusing amongst that people the lights of the Gospel and of European knowledge.

5. *Benavides on New Mexico.*

Some additional information, respecting the Indians of New Mexico, is contained in a memoir addressed to Philip IV of Spain by Alphonso de Benavides, Superior [Custos] of the Franciscan missionaries in that province, printed at Madrid in the year 1630. The copy belonging to Mr. John Carter Brown, of Providence, from which the following extracts are taken, is a Latin translation published in Germany in the year 1634.

The object of the memoir was to obtain the aid of Government, and especially a greater number of Franciscan missionaries, for the purpose of converting the Indians. It is very short; and consists almost wholly of an account of the progress already made in that respect, illustrated by various episodes, anecdotes, and miracles. I extract the few passages which relate to the objects of the researches of our Society.

New Mexico extends one hundred leagues from South to North, along the banks of the celebrated Rio del Norte and its vicinity. The most southern Nation is that of the Piros, the southernmost village of which was called Senecù. The Nations dwelling along the banks of the river were, from South to North, the following:

	No. of villages.	No. of inhabitants.	MILLIARIA.	
			Extent along the river.	Distance between the several nations.
Piros	14	6,000	15	not stated.
Toas	16	7,000	13	4
Queres	7	4,000	10	
{ Teoas	2	6,000	12	10
{ Picuries	1	2,000		7
{ Taos	1	2,500		most northern.
		27,500		

Allowing ten milliaria for the distance between the Piros and the Toas, and as many for that between the Queres and the Teoas, we have but ninety milliaria, instead

of one hundred leagues: but I do not know what is the length of Benavides's milliarium.

The Teoas, Picuries, and Taos are but one Nation; though there is some difference between their dialects.

Beyond the Rio Norte and twelve leagues west of the Queres, are the Hemes, 1 village, 3,000 inhabitants, the residue of a Nation which had been nearly destroyed by wars.

East of the Rio Norte, Benavides mentions three Nations; the most southern of which, 10 milliarua east from the Queres, is called Tompiras, viz:

Tompiras	15 villages	10,000 inhabitants, extend 15 milliarua.	
Tanos	5 "	4,000 "	10 " 10 milliarua from Tompiras.
Peccos	1 "	2,000 "	4 " " Tanos.
		<hr/> 16,000	
Hemes		3,000	are of the same language and Nation as the Peccos.
Along the Rio Norte			
as per above		<hr/> 27,500	
		<hr/> 46,500	to which may be added the village of
Acoma		2,000	
		<hr/>	
In the year 1630		48,500 souls,	total Indian population of New Mexico.

About 12,000 less than Castañeda's estimate in the year 1542. At present it is estimated at only ten thousand.

The province of Piros abounds with gold and silver mines, especially in the vicinity of the principal village of the province, which is dedicated to our Lady del Socorro. These mines extend northerly more than fifty leagues.

The land in the province of Tompiras and north of it is not very fertile: the cold is intense in winter, and there is a general want of water; but there is an abundance of salt in Tompiras.

The province of Piros was the last that was converted. The first was that of Teoas, and its inhabitants are the firm and faithful friends of the Spaniards. The Picuries immediately above them, though originally a part of the same nation, were amongst the most indomitable and intractable

Indians; but they have become pacific and obedient. Their land is very fertile, the water excellent, and the river abounds with trout.

The city of Santa Fe is situated seven leagues west of Peccos. It is the capital of the kingdom of New Mexico, where the governor resides, with two hundred and fifty Spanish soldiers, of whom no more than fifty are effective. Yet they are always victorious against the Indians, who are struck with terror by their very name, and will fly before a single Spaniard. In order to preserve that superiority it has been found absolutely necessary to treat with the utmost rigor those who rebel. Although this place is very cold, it is nevertheless the most fertile of New Mexico.

Twelve leagues west of the last village of the Queres is the almost inaccessible rock called Acoma, on the summit of which is a village containing two thousand most warlike inhabitants. This was however taken by the Spaniards, and the inhabitants were miraculously converted in the year 1629.

Thirty leagues west of Acoma is the province of the Zuni, which in a space of nine or ten leagues contains eleven or twelve villages, and more than ten thousand inhabitants, almost all of whom are converted. The land abounds with every necessary of life. Thirty leagues farther west is the province of the Moqui, containing likewise ten thousand inhabitants. This nation was converted in consequence of a miracle performed by a Franciscan monk, who restored his sight to a boy about twelve years old who was blind from his youth. Although Benavides does not state it, it will appear clearly by reference to Lieut. Col. Emory's Map, that these two last nations dwelt west of the Sierra Madre, on the waters of some of the tributaries of the Great Colorado of the West. The same locality is at this time assigned to them, and might be designated with great precision, if it lay due west from

Acoma, the position of which has been ascertained by astronomical observations.

Benavides states that the houses in New Mexico are built with unburnt bricks, and have one or more stories with porticos towards a court.

The land he represents as extremely fertile. Besides the maize, which yields 130 times the quantity sown, and requires but little labor, he mentions melons, pumpkins, cucumbers, beans, roots, onions, etc. The Rio Norte may at times be waded, but is very deep and rapid when swelled by the melting of snow. The cold is most intense in winter; all the rivers, and even the Rio Norte, are frozen over and will bear horses and carriages. In some of the provinces the heat is so excessive in summer that you can hardly breathe.

Benavides gives the generic name of Apaches to all the more savage and bellicose nations which surround New Mexico in every direction; and he seems to have believed that they all spoke the same language. He distinguished them however sometimes by special names, and oftener on account of their mode of life, or of some particular circumstance. All the Indians east of New Mexico who were buffalo hunters, he called Apaches Vaqueros. He had and could have but vague notions respecting the more remote of those various nations; but he makes some mention of those of Xila [Gila], as living fourteen leagues west of the Piros of New Mexico. These did not cultivate the soil, and were mere hunters; but about fifty leagues farther north, he makes especial mention of the province of the Apaches de Navajo, who are a highly agricultural people. This is the most warlike of the Apaches nations, as the Spaniards have learned by their own experience. The territory extends fifty or sixty leagues, and abounds with mines of alum. They are so numerous that they may in two days collect thirty thousand warriors. They inhabit

caverns and subterraneous places, in which they deposit their crops of grain. Notwithstanding the exaggerations, and although the Indians in that vicinity who live under ground are distinct from the Navajos, these are described with sufficient accuracy, in reference both to locality, habits, and hostility to the inhabitants of New Mexico. It appears that Benavides succeeded in partly converting one of their chiefs and making a temporary peace.

The names of Hemes, Queres, and Taos, agree with those given by Castañeda. The imaginary Quivira is placed by Bonavides far to the north-west, in the same quarter as had been designated by Juramillo. The nation which he calls Xumana, and which he places more than one hundred leagues east of Santa Fe, can hardly be the Ximena of Castañeda, which he places in the vicinity of Cicuye. Benavides agrees exactly with Castañeda as to the intense cold of the winter.

#### 6. *Climate.*

The observations respecting Climate, in the first part of this Introduction, were made principally in reference to its effect on the means of subsistence and habits of the Indians. The materials collected on that occasion suggested the possibility of discovering some general laws, to which, though not immediately connected with the researches of our Society, it seemed to me desirable to call the attention of those who occupy themselves with those objects. Tabular statements are annexed for that purpose, extracted from three sources, viz.: the report of the Surgeon General of the United States with the notes of the late lamented Dr. Samuel Forry; the reports of the Regents of the University of New-York; and the various observations collected in the Boston American Almanac, from which last I had not time to make more than partial extracts.

I have already alluded to the fact pointed out and demonstrated by Mr. Lawson, the Surgeon General, that the vicinity of our great lakes had a tendency to modify the climate and to render it more uniform. It has also been shown (pages xxviii to xxx) that along both the sea-shore and the Mississippi, the mean annual temperature, in as far as it is regulated by the latitude, decreases in a greater ratio as the distance from the equator increases; that the great difference of climate, between places situated under the same latitude and at the same elevation above the sea, consists in the distribution of the temperature amongst the several seasons of the year; that in America the greatest difference is found in the winter months, and that, under the same latitude, the climate becomes more and more unequal, on receding from the sea-shore westwardly towards the interior. But as the observations made under the direction of the Surgeon General embraced only the forts along the sea-shore and the northern and western frontiers of the inhabited portion of the United States, these conclusions were deduced from comparing the climate along the sea-shore with that of the country bordering on the Mississippi or beyond it. The information respecting the intermediate countries, within my reach or which I had time to analyze, is yet very limited. In the latitude of about thirty-eight and a half to forty-one and a half we find the following results:

	lat.	lon.	MEAN TEMPERATURE.		THERMOMETER. DAYS.		
			annual.	winter.	highest.	lowest.	range.
Fort Columbus, N. Y. harbor	40° 42'	74° 2'	53.00	32.39	97	2	95
Fort Mifflin, Delaware	39° 51'	75° 12'	55.28	33.11	95	8	87
Washington City	38° 53'	76° 55'	56.57	37.76	93	9	84
Steubenville on the Ohio	40° 25'	80° 41'	51.58	30.67	95	-2	97
Louisville, do.	38° 12'	85° 38'	54.94	36.55	98	-3	101
St. Louis on Mississippi	38° 28'	90° 8'	53.14	37.67	96	7	89
Fort Armstrong, do.	41° 28'	90° 33'	51.64	26.86	96	-10	106
Council Bluffs on Missouri	41° 45'	96°	53.67	24.47	104	-16	120

Between the latitudes about 42° 30' and 43° 20', in the State of New-York, we have

	lat.	lon.	MEAN TEMPERATURE.		THERMOMETER.			El'v'n above sea.
			annual.	winter.	highest	lowest	range.	
Granville, s'roe of Champlain R.	43° 20'	73° 17'	46.69	19.45	98	-25	123	
Lansingburgh, Hudson R.	42° 47'	73° 40'	48.90	22.92	101	-20	121	130
Albany, do.	42° 39'	73° 44'	50.31	24.96	97	-11	108	130
Johnstown, n. of Mohawk Vall.	43°	74° 23'	44.32	21.46	94	-20	114	
Cherry Valley, height of land	42° 48'	74° 47'	45.92	22.20	85	-17	102	1335
Utica, Mohawk R.	43° 06'	75° 13'	47.19	23.56	89	-12	101	173
Cortland, br. of Chenango R.	42° 38'	76° 11'	46.18	23.79	90	-11	101	
Auburn, Seneca R.	42° 55'	76° 28'	47.60	25.04	96	-6	102	650
Ithaca, so. of Cayuga L.	42° 27'	76° 30'	50.33	26.77	97	-7	104	417
Middlebury, Genesee R.	42° 49'	78° 10'	46.69	27.92	92	-9	101	
Springville, Cattaraugus Co.	42° 30'	78° 50'	48.30	25.26	91	-12	103	1065

The apparent anomalies, such for instance as "Ithaca," must be ascribed to some local causes. In this instance it appears to be due to the situation of Ithaca at the southern extremity of Cayuga Lake.

It will appear by the tabular statements that the mean temperature of the autumn is generally higher than that of spring, and that of the month of October higher than that of April. Besides some of the places situated in the northern and north-western districts of the State of New-York, the exceptions, that is to say the places where the temperature of either the spring or the month of April or of both is higher than that of autumn or of the month of October or of both, are, Chapel Hill in North Carolina, Savannah, Steubenville, Louisville, Nashville, Natchez, and St. Louis.

But a comparison of the mean temperature of the several seasons or months is not sufficient to exhibit a correct view of the climate of America. One of its prominent characteristics consists of the great and sudden variations of the temperature during the same month, often between one day and the next following, sometimes during the same day. One of the annexed tables shows the average range, or difference between the hottest and coldest day for each month of the year in most of the posts where observations were made under the direction of the Surgeon General of the army. But even this does not show how sudden the transitions often are. Thus the following changes took place about three miles north of the city of New-York, in May, 1848:

{	2d May, 3 P. M.,	thermometer in open air,	50°
{	3d	"	64°
{	14th	"	57°
{	15th	"	64°
{	16th	"	74°
{	23d	"	64°
{	24th	"	58°
{	25th	"	74°
{	30th	"	70°
{	31st	"	58°

It has been understood that, in France and in some other parts of Europe, not only the barometrical observations of one year, correctly made and with good barometers, were sufficient to ascertain the elevation of a place above the level of the sea, but that the observations of a single month, that of October, were sufficient for that purpose. It is probable that whenever the observations shall be made in America with perfect instruments, those of one year will be found sufficient to ascertain the elevation of a place. But it is doubtful whether those of any one month will be sufficient, and still more so whether this will be found to be the month of October. The last annexed table shows the average height of the barometer in several places, for those months in which it is nearest to the mean height for the whole year. The places where reliable barometrical observations have been made are but few, and some that are valuable and which I did not transcribe, will be found in the Boston American Almanac.

There is a correspondence between the fluctuations of the thermometer and those of the barometer. This is very visible when comparing extremes. The temperature is nowhere more uniform than under the Equator; and there the fluctuations of the barometer are not perceptible. A single observation is sufficient to ascertain the elevation of any place near the Equator, and at some distance from it between the tropics. And it may be said generally that the fluctuations of the barometer become sensible north or south of that region, and increase gradually in proportion to the distance from the Equator.

By recurrence to the last tabular statement, it will be seen that in the two most southern places, New Orleans and Natchez, lat.  $30^{\circ} 10'$  and  $31^{\circ} 34'$ , the range of the annual fluctuations of the thermometer was  $63^{\circ}$ , and the range of the annual fluctuations of the barometer  $\frac{2}{10}$ th of an inch; whilst in the three first on the list, Cambridge, Oneida Conference, and North Salem, between lat.  $41^{\circ} 20'$  and  $42^{\circ} 23'$ , the range of the annual fluctuations was about  $106^{\circ}$ , and the range of the annual fluctuations of the barometer was more than one inch and  $\frac{4}{5}$ ths. In the middle division, which includes six places, the correspondence is less remarkable. Yet in four of them, Rochester, Fredonia, Steubenville, and Savannah, the average range of the annual fluctuations of the thermometer amount to  $93^{\circ}$ , and the average range of the annual fluctuations of the barometer to one inch and a quarter. But New York and Charleston exhibit anomalies; the range of the annual fluctuations of the thermometer being respectively  $95^{\circ}$  and  $69^{\circ}$ , whilst the range of the annual fluctuations of the barometer is respectively, almost one inch and three quarters, and more than two inches. In Palermo, Sicily, lat.  $38^{\circ} 39'$ , range of thermometer  $57^{\circ}$ , of barometer about one inch.

The mean annual temperature and average of rain have been obtained in the following places for long periods.

	MEAN TEMPERATURE.		AVERAGE QUANTITY OF RAIN.	
	21 years,		21 years,	
Albany,	19	48.36	18	40.76
Auburn,	16	46.89	18	33.70
Cherry Valley,	14	44.15	14	40.83
Cortland,	15	44.45		
Dutchess,	16	51.25	12	39.32
Fredonia,	16	48.44	15	35.60
Hudson,	14	48.56	14	36.74
Ithaca,	15	48.18		
Johnstown,	14	44.95	14	39.89
Lansingburgh,	20	47.97	20	34.01
Middlebury,	18	46.71	16	30.77
North Salem,	15	48.08	14	40.42
Oneida Conference	17	43.58	17	38.30
Rochester,	15	46.68	14	30.46
St. Lawrence,	19	43.48	18	28.14
Utica,	21	45.69	19	40.57
Steubenville,	10	50.33	10	35.33

CLIMATE 1.	MEAN TEMPERATURE.								THERMOMETER			RAIN.
	lat.	long. W.	an'l.	win.	spr'g.	sum.	au'n.	hig'st.	low'st.	range	inches.	
<i>Pacific.</i>												
Fort Vancouver,	45° 37'	122° 37'	51.75	41.33	48.	65.	52.67	95	17	78		
<i>Atlantic.</i>												
Eastport,	44° 44'	67° 4'	42.95	22.95	40.11	62.10	46.78	91	-13	104		
Portland,	43° 38'	70° 18'	46.67	26.03	44.45	67.06	48.91	92	-7	99		
Portsmouth,	43° 4'	70° 49'	47.21	23.39	45.22	65.72	49.95	91	-6	97	28.85	
Cambridge (near Boston),	42° 23'	71° 08'	48.44	26.08	47.10	69.71	52.90	100	-8	108	43.30	
Newport,	41° 30'	71° 18'	50.61	32.51	47.22	69.06	53.84	85	2	83		
New York Harbor,	40° 42'	74° 2'	53.	32.39	50.26	73.70	55.53	97	2	95	45.71	
Fort Mifflin, Delaware,	39° 51'	75° 12'	55.28	33.11	51.44	77.93	58.32	95	8	87		
Washington City,	38° 53'	76° 53'	56.57	37.76	56.19	76.74	56.87	93	9	84	34.62	
Fort Monroe, near Norfolk,	37° 2'	76° 12'	61.43	45.17	58.91	78.31	63.33	93	20	73	52.55	
Fort Johnson, N. Car.	34° "	78° 5'	66.96	52.48	66.50	80.31	68.52	90	28	62		
Charleston,	32° 42'	79° 56'	65.78	49.93	66.46	80.27	67.02	90	21	69		
Savannah,	32° 3'	80° 76'	64.62	49.14	65.78	79.54	64.03	102	15	87	48.15	
St. Augustine,	29° 50'	81° 27'	72.66	62.21	71.50	82.30	72.51	92	39	53		
Key West,	24° 33'	81° 52'	76.09	70.05	76.04	81.39	76.96	89	52	37	31.30	
<i>Gulf of Mexico.</i>												
Tampa Bay,	27° 57'	82° 35'	73.42	64.76	73.11	81.25	71.41	92	35	57		
Fort Clinch, near Pensacola,	30° 24'	87° 14'	69.44	56.14	69.26	82.24	69.98	94	24	70		
Fort near New Orleans,	30° 16'	89° 38'	71.25	59.26	69.97	83.46	71.60	94	30	64	51.85	
<i>On the Mississippi.</i>												
Natchez,	31° 34'	91° 25'	65.10	52.57	62.63	81.07	58.13	93	31	62	55.87	
St. Louis,	38° 28'	90° 8'	58.14	37.67	58.75	78.45	57.59	96	7	89	94.12	
Fort Armstrong, Rock River,	41° 28'	99° 33'	51.64	26.86	50.85	75.91	52.69	96	-10	106		
Fort Crawford, Prairie du Chien,	43° 3'	90° 52'	45.52	19.90	45.28	70.79	46.67	95	-25	120	29.54	
Ft. Snelling, mouth St. Peter's R.	44° 53'	93° 8'	45.85	15.95	46.78	72.75	47.35	93	-26	119	30.32	
<i>On and near the Lakes.</i>												
Rochester,	43° 8'	77° 51'	47.75	26.58	47.46	68.36	51.92	96	1	95	29.95	
Niagara,	43° 15'	79° 5'	51.69	30.46	47.23	72.19	56.98	93	1	92		
Falls of St. Mary's,	46° 39'	84° 42'	41.39	21.07	39.49	63.18	45.22	87	-23	110	31.89	
Fort Howard, Green Bay,	44° 40'	87° 06'	44.92	19.77	43.87	69.82	46.47	98	-25	123	38.83	

## CLIMATE 1, continued.

CLIMATE 1, continued.	MEAN TEMPERATURE.								THERMOMETER			RAIN.
	lat.	long.	elev.	an'l.	win.	spr'g.	sum.	au'n.	hig'st.	lowest	range	inch.
<i>Interior.</i>												
Fort Gibson, Arkansas,	35° 47'	95° 10'	at'n.	63.21	44.31	62.49	81.14	64.90	104	15	89	30.64
Council Bluffs on Missouri R.	41° 45'	96° 06'		53.67	24.47	51.94	75.82	52.46	104	-16	120	
Houlton, Maine,	46° 16'	67° 50'		41.07	16.74	41.23	62.93	43.41	94	-24	118	36.92
<i>New York.</i>												
West Point, Hudson's River,	41° 22'	73° 57'		52.27	32.11	50.93	72.86	53.21	99	-1	91	48.70
Dutchess, do.	41° 41'	73° 55'		51.15	27.26	50.81	70.97	55.56	100	-8	108	37.20
Hudson, do.	42° 15'	73° 45'		150	47.23	22.95	48.41	68.87	95	-5	100	31.46
Albany, do.	42° 39'	73° 44'		139	50.31	24.96	51.07	71.23	97	-11	108	40.80
Lansingburgh, do.	42° 47'	73° 40'		130	48.96	22.92	49.04	71.07	101	-20	121	33.83
North Salem, Titicus River,	41° 20'	74° 37'		170	49.23	27.38	48.03	69.05	96	-5	101	40.01
Cherry Valley, height of land,	42° 48'	74° 47'		1335	45.92	22.20	43.71	66.86	85	-17	102	40.83
Cortland, br. of Chenango R.	42° 38'	76° 11'		46.18	23.79	45.82	65.42	49.69	90	-11	101	
Ithaca, so. Cayuga Lake,	42° 27'	76° 36'		417	50.33	26.77	50.94	71.15	97	-7	104	31.78
Springville, Cattaraugus,	42° 30'	78° 50'		500	48.30	25.26	48.79	69.25	91	-12	103	
Granville, so. of Champlain R.	43° 20'	73° 17'	ab'e	46.69	19.45	47.10	70.03	50.21	98	-25	123	29.25
Johnstown, N. of Mohawk val.	43° 00'	74° 22'	Bnf.	44.32	21.46	42.41	66.86	46.56	94	-20	114	39.89
Utica, Mohawk River,	43° 06'	75° 13'		173	47.19	23.56	46.89	67.79	89	-12	101	40.80
Auburn, Seneca River,	42° 55'	76° 28'		650	47.60	25.04	45.14	69.69	96	-6	102	33.73
Middlebury, Genesee River,	42° 49'	78° 10'		46.69	27.02	45.63	67.60	45.60	92	-9	101	30.77
Potsdam, u'r St. Lawrence R.	44° 40'	75° 00'		394	45.78	18.90	47.35	68.31	94	-22	116	28.26
<i>Other Places.</i>												
Chapel Hill, N. Car.	35° 54'	79° 18'		59.90	41.75	59.31	77.86	60.68				
Steubenville on Ohio River,	40° 25'	80° 41'	670	51.58	20.67	51.33	72.33	52.00	95	-2	97	25.87
Louisville, do.	38° 12'	85° 38'		54.94	36.55	56.17	73.00	54.05	98	-3	101	43.89
Nashville, Cumberland River.	36° 16'	86° 49'		58.28	39.56	59.90	77.25	56.42	98	-0	98	
<i>Foreign places.</i>												
Edinburgh,	55° 58'	3° 12'		47.31	39.40	44.70	57.30	47.86				
Moscow,	55° 45'	37° 33'		40.10	10.78	44.06	67.10	38.30				
London (environs),	51° 31'	5'		48.81	37.26	48.06	60.80	49.13	83	16	67	
Paris,	48° 50'	2° 20'		51.50	38.43	50.40	64.47	52.30				
Moutpellier,	43° 36'	3° 58'		57.60	44.20	53.33	71.30	61.30	86	27	59	
Nice,	43° 41'	7° 20'		59.48	47.82	56.23	72.26	61.63	87	27	60	
Naples,	40° 50'	14° 20'		61.40	48.50	58.50	70.83	64.50	93	29	64	
Palermo,	38° 39'			63.84	51.87	57.57	75.61	70.30	93.00	36.20	56.80	22.77

CLIMATE 2.	MEAN TEMPERA- TURE.				MEAN TEMPERATURE.		
	ann'l.	April	Oct'r.		ann'l.	April.	Octo'r.
<i>Pacific.</i>				Fort Gibson, Arkansas,	63.21	61.28	65.95
Fort Vancouver,	51.75	46.00	54.00	Council Bluffs on Missouri R.	53.67	51.82	53.65
<i>Atlantic.</i>				Houlton, Maine,	41.07	43.85	45.84
Eastport,	42.95	39.69	47.22	West Point, Hudson's Riv.	52.27	51.57	53.11
Portland,	46.67	45.44	49.28	Duchess, do.	51.15	46.48	53.57
Portsmouth,	47.21	45.31	50.43	Hudson, do.	47.23	48.20	50.58
Cambridge (near Boston),	48.44	46.55	48.95	Albany, do.	50.31	49.85	51.57
Newport,	50.61	46.41	54.45	Lansingburgh, do.	48.90	48.36	45.83
New York Harbor,	53.00	49.89	55.82	North Salem, Titicus Riv.	49.23	47.58	49.39
Fort Mifflin, Delaware,	55.28	52.16	57.20	Cherry Valley, height of land,	45.92	42.69	51.63
Washington City,	56.57	55.73	57.17	Cortland, br'ch Chenango R.	46.18	46.47	47.90
Fort Munroe (near Norfolk),	61.43	58.24	63.78	Ithaca, sou. Cayuga Lake,	50.33	50.93	49.85
Fort Johnson, N. Car.	66.96	65.28	69.11	Springville, Cataraugus,	48.30	52.11	45.25
Charleston,	65.78	65.47	67.32	Granville, son. Champlain R.	46.69	45.54	47.34
Savannah,	64.62	67.43	64.53	Johnstown, no. Mohawk Val.	44.32	42.08	47.11
St. Augustine,	72.66	70.06	73.83	Utica, Mohawk Riv.	47.19	46.91	48.95
Key West,	76.09	75.69	76.76	Auburn, Seneca Riv.	47.60	45.60	48.94
<i>Gulf of Mexico.</i>				Middlebury, Genesee Riv.	46.69	47.07	44.90
Tampa Bay,	73.42	72.79	75.23	Potsdam, near St. Lawrence R.	45.78	45.59	46.34
Fort Clinch (near Pensacola),	69.44	68.62	70.27	Chapel Hill, N. Car.	50.90	63.11	58.29
Fort, near Orleans,	71.25	70.00	72.12	Steubenville, on Ohio Riv.	51.58	56.00	48.00
<i>On the Mississippi.</i>				Louisville, do.	54.94	60.00	52.00
Natchez,	65.10	68.93	65.23	Nashville, Cumberland Riv.	58.28	61.92	55.30
St. Louis,	58.14	59.69	56.84	Edinburgh,	47.31	45.84	48.37
Fort Armstrong, Rock River,	51.64	51.26	54.58	Moscow,	40.10		
Ft. Crawford, Prairie du Chien,	45.52	43.92	45.45	London (environs),	48.81	46.89	50.24
Ft. Snelling, mouth St. Peter's,	45.83	46.00	49.27	Paris,	51.50	49.60	52.40
<i>On and near the Lakes.</i>				Montpellier,	57.60	53.00	61.00
Rochester,	47.75	48.80	47.45	Nice,	59.48	57.00	61.85
Niagara,	51.69	47.52	58.94	Naples,	61.40	57.00	65.00
Falls of St. Mary's,	41.39	38.50	45.52			May	Nov.
Fort Howard, Green Bay,	44.92	43.28	47.51	Palermo,	63.84	62.04	61.93

CLIMATE 3.	RANGE OF THERMOMETER DURING EACH MONTH OF THE YEAR.											
	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Fort Vancouver,	39	23	28	38	43	50	55	51	45	16	26	23
Fort Brady,	61	76	58	44	47	45	45	35	35	43	43	49
Houlton, Maine,	65	53	55	50	52	52	45	39	45	48	56	57
Fort Snelling,	62	64	57	51	46	35	33	33	41	54	55	57
Fort Sullivan,	55	58	47	43	41	41	38	36	41	43	41	51
Fort Howard,	60	65	62	56	56	51	42	38	50	55	49	56
Fort Preble,	51	47	50	36	37	35	34	33	33	38	35	56
Fort Niagara,	52	49	42	46	43	29	34	26	35	32	27	45
Fort Constitution,	52	48	51	34	40	32	33	29	32	40	36	50
Fort Crawford,	69	78	56	56	50	41	31	40	45	59	66	52
Council Bluffs,	72	71	61	64	54	42	40	45	57	68	69	59
Fort Wolcott,	43	41	37	34	36	30	24	23	31	36	36	43
Fort Armstrong,	58	62	57	49	45	39	34	33	44	49	47	57
West Point,	54	54	56	45	40	32	33	31	36	41	38	47
Fort Columbus,	44	46	49	45	44	37	34	31	39	41	38	41
Fort Mifflin,	31	44	40	46	49	44	24	31	44	41	45	35
Washington City,	43	46	42	42	35	33	30	30	37	44	38	44
Jefferson Barracks,	50	59	45	45	43	36	36	30	37	42	42	50
Fort Munroe,	39	33	38	38	29	25	24	21	28	27	35	37
Fort Gibson,	59	56	54	53	43	38	31	39	45	55	54	62
Fort Johnston,	35	32	30	30	21	19	15	15	22	32	33	37
Fort Moultrie,	45	33	36	29	24	18	12	13	23	30	35	33
Fort Clinch,	46	41	35	32	27	19	19	19	20	37	44	42
Fort near N. Orleans,	47	39	37	35	27	21	18	20	28	34	39	41
Fort Marion,	32	28	23	29	17	16	14	12	15	22	29	39
Key West,	23	20	20	19	15	13	11	14	11	15	15	16
London (environs of),	33	35	36	43	45	41	42	37	41	38	34	33
Montpellier,	26	25	23	23	22	24	23	21	20	23	22	25
Nice,	31	21	24	23	26	20	15	18	21	22	13	19
Naples,	29	29	31	45	35	32	29	29	28	28	20	27

CLIMATE 4.	COMPARED RANGE OF											
	THERMOMETER				AND				BAROMETER.			
	Mean days.				Mean days.				Mean days.			
	lat.	long.	eleva	annual	highest	lowest	range	annual	highest	lowest	range	
Cambridge,	42° 22'	71° 08'		48.44	100	-8	108	29.92	30.70	28.56	2.13	
Oneida Conference,	42° 53'	75° 46'	1260	43.98	93	-15	108		29.58	27.87	1.70	
North Salem,	41° 20'	74° 37'	170	49.23	96	-5	101	29.45	29.92	28.22	1.70	
Steubenville,	40° 25'	80° 41'	670	51.58	95	-2	97	29.42	29.89	28.60	1.22	
Rochester,	43° 8'	71° 51'	306	47.75	96	1	95	29.54	30.11	28.78	1.33	
New-York,	40° 42'	74° 2'		53.00	97	2	95	29.90	30.47	28.86	1.64	
Fredonia,	42° 26'	70° 24'	744	51.15	93	0	93	29.69	30.11	28.93	1.18	
Savannah,	32° 02'	80° 7'		64.62	102	15	87	30.02	30.61	29.37	1.24	
Charleston,	32° 42'	79° 56'		65.78	90	21	69		30.76	28.72	2.04	
New Orleans,	30° 16'	89° 38'		71.25	94	30	64	30.15	30.57	29.80	0.77	
Natches,	31° 34'	91° 25'		65.10	93	31	62	29.83	30.34	29.30	1.04	
Palermo,	38° 39'			63.84	93	36.20	56.80	29.70	30.17	29.11	1.06	

	BAROMETER.							
	MEAN HEIGHT IN INCHES.							
	annual	April	June	July	October	Novem.	Decem.	
Rochester,	29.55	29.56	29.54	29.52	29.60	29.54	29.56	
New-York,	29.95	30.00	30.14	29.88	30.10	29.90	29.96	
North Salem,	29.45	29.49	29.47	29.42	29.59	29.40	29.43	
Fredonia,	29.59	29.58	29.62	29.59	29.72	29.55	29.57	
Millville,	29.32	29.37	29.36	29.34	29.49	29.31	29.37	
Oneida Conference,	28.63	28.72	28.65	28.64	28.72	28.64	28.57	
Syracuse.	29.53	29.53	29.54	29.44	29.68	29.40	29.59	
Cambridge,	29.93	29.98	29.89	29.85	29.98	29.91	29.90	
Savannah,	30.03	30.08	30.05	30.02	30.04	30.05	30.08	
Steubenville,	29.42	29.42	29.44	29.44	29.45	29.39	29.44	
Natchez,	29.82	29.79	29.81	29.80	29.87	29.86	29.93	
New Orleans,	30.15	30.10	30.09	30.16	30.12	30.16	30.26	
Palermo,	29.70	29.88	29.78	29.71	29.69	29.78	29.66	

## ADDITIONAL NOTE.

It is obvious that, in order to devise a character, either alphabetic or syllabic, for an unwritten language, an analysis of the sounds belonging to it is an indispensable preliminary. As we can have but an imperfect knowledge of those of the Polynesian languages, we may not be able to prepare such a notation; but it is believed that, from the data within our reach, we may show that the object is practicable, and point out the principles on which the character should be constructed.

Mr. Buschmann, in his remarkable work on the languages of the Marquesas and of Tahiti, observes that, in order to express objects or notions previously unknown to the natives of Polynesia, the American and English missionaries have added to the Polynesian dialects words borrowed from

various languages ; and he quotes as instances : frog, *rana*, from the Latin ; horse, *hipo* from *ἵππος* ; lamb, *arenio* from *ἀρνίον* ; bread, *areto* from *ἄρτος* ; serpent, *nahesa* from the Hebrew *nahash*, as also *melahi*, angel, &c. He also gives a long list of words borrowed from the English which have been introduced into the Hawaiian language. Such are *poute*, book ; *inica*, ink ; *hipa* or *bipa*, sheep ; *hoki*, horse ; *palaoa*, flour ; *paoula*, powder ; *palaou*, plough ; *capena*, captain ; *capiki*, cabbage ; *cavele*, towel ; *kila*, steel ; *coucoula*, school ; *courina*, corn ; *bea*, bear ; *baca*, tobacco ; *pasoa*, pass-over. Similar instances of words borrowed from the English or French are also found, though not to such an extent, in the languages of our northern Indians ; but, instead of borrowing words from other foreign languages, there has been among these a general effort to express objects new to them, by words derived or compounded from their own languages ; and the same mode has been adopted by our missionaries, for the purpose of conveying religious instruction. The consequence of the course, adopted by the missionaries in Polynesia, has been a considerable alteration in the native languages, not only with respect to proper names, but in several other instances, and which has extended even to the introduction of new sounds altogether foreign to those languages.

Another important observation of Mr. Buschmann has already been alluded to. All the Polynesian languages are derived from the Malay ; but he considers them as having degenerated from the original type, by the successive dropping off of several consonants and among them of the sibilant. The place of the discarded sound has been occasionally supplied by *v*, *m*, *l*, *r*, *n*, or *k*, but more generally by *h*, which seems to have been the general burying-ground of consonants. In many instances the consonants have been wholly suppressed, and there is a multitude of words consisting altogether of vocal sounds. The nasal consonant is found only in the languages of Tonga, New Zealand, and

Rarotonga. In Tahiti, the Marquesas, and the Sandwich Islands, the simple *n* has been substituted. The *s* is occasionally found in the Tonga, but is wanting in all the other Polynesian languages. On the principle that the most strongly articulated languages had preserved a nearer similarity to the original type, and that the most degenerated were those most deficient in consonants, Mr. Buschmann has made a descending scale of the six principal languages, viz. Tonga [Friendly Islands], New Zealand, Rarotonga, Tahiti, the Marquesas, and the Sandwich Islands. Not but that there are cases, where some of the lowest dialects are superior in certain particulars to those of a higher class.

I was mistaken in saying, that Mr. Hale was the only philologist who had heard Polynesian sounds from the mouth of natives. Mr. Adelbert Chamisso appears to have made part of the Russian expedition, under the patronage of Count Romanzoff, in the years 1815–1818. In his treatise on the Hawaiian language, he counts seven certain consonants, *h, k, l, m, n, p, w*, but admits *t* and *r*, and quotes *b* and *d* from a missionary spelling-book. He gives some instances of the transmutation of proper names, rendered necessary on account of the peculiar characteristics of the language; *Bonepate* for Bonaparte; *Beluka* for Blücher; *Ladana* for London; and he also gives the substitution of *Kakerema* for Sacrament. Finally he reckons not less than eleven diphthongs, viz. *ae, ai, ao, au, ei, eu, ou, oa, oe, oi*, and *iu*, to which should probably be added *ua*. But he adds to the list *aa, ee, ii, oo, uu*, which to me is unintelligible. For a diphthong to the ear always consists of two different vocal sounds blended together; and two identical vocal sounds never can be thus blended; *aa* never can be sounded otherwise than as the repetition of the vowel *a*, and forms simply two distinct vowels and no diphthong whatever.

It has already been suggested that, if practicable, no other character should be used than those of our own al-

phabet; that every syllable consisting of a single vowel should be expressed by our vocal characters A, E, I, O, U, pronounced as has been stated, that is to say, according to the Italian pronunciation; that every syllable, consisting of a consonant followed by a single vowel, should be expressed by that consonant alone if the following vowel was A, and that if followed by either of the other four vowels, these should be designated by signs annexed to the consonant.

A single sign (or at most two) will be sufficient, as it may (always in an uniform manner) be placed alternately at the top and at the bottom, and on the right or left of the consonant.\* It is clear that the system is complete, so far as relates to any syllable consisting of a consonant followed by a simple vocal sound. It is unnecessary to introduce a character foreign to our alphabet, in order to express the consonant nasal sound, since the letter G may be selected with propriety for that purpose. It remains only to provide for the diphthongs, whether connected with a preceding consonant, or forming a distinct syllable in words consisting altogether of vowels.

In the first case, the consonant with its annexed sign contains the initial sound of the diphthong; and it will therefore be sufficient to insert next to it that vowel which forms its terminating sound. (This should perhaps be a small letter.)

In the case of the diphthong forming a distinct syllable, the initial sound will be represented by its proper character, and the terminating sound by the same sign which represents it in syllables consisting of a consonant and a single vowel. But in order to render the whole system

\* With two signs.

M	M,	M,	M'	M'
ma	me	mi	mo	mu

With one sign,

M	'M	M'	M	M,
ma	me	mi	mo	mu

It must be understood that these added signs ought to form an integral part of the letter, and not a separate diacritical mark.

complete and uniform, it may be necessary to use in every instance an additional sign, the cedilla or any other which may prove convenient, for the purpose of designating the sound *a*, whether when following a consonant, or in any other case.

In the Hawaiian translation of the Bible there are abundant instances of words consisting exclusively of vowels. It is evidently impossible for us who have never heard these languages spoken, to tell how they are to be divided into syllables, and which of them consist of diphthongs properly so called. The work can be performed only by missionaries or philologists on the spot, and thoroughly acquainted with the languages.

It has been stated that the missionaries had considerably altered the Polynesian languages by the introduction of new words and even of new sounds. Our business now is only with the sounds. It is true that in that respect the alteration is chiefly confined to proper names. But even in that case, in what consists its utility? Take the two most important names, "Jesus Christ." Of what use is it that the natives of the Sandwich Islands should pronounce them in conformity with the English translation, whilst the English themselves, as well as every other nation, do not pronounce them in conformity with the Greek text? Christ is not *Xριστος*, and the *J* of Jesus, which in the Greek is a vowel, is in English a double consonant. The word "Kristo," which has been adopted by the missionaries of the Sandwich Islands, is indeed preferable to "Kraist," as it was written at first. But it contains a double consonant *Kr*, which all the Polynesian languages abhor, and the *s* which does not exist in the language. We have already seen that, for that double reason, the word *Sacrament* has been converted into *Kakerema*; and that was a good precedent. *Kristo* could not be pronounced by the natives, otherwise than by substituting *Keriketo*, or *Keriheto*.

Whether the missionaries have taught the natives of the

higher classes educated under their care, how to pronounce the new sounds which they have introduced, or whether the characters representing such sounds are not pronounced at all, is not known to me. But if pronounced, it must be exclusively by those who have been thus educated. There can be no doubt that the sincere and devoted men, who sacrifice worldly comforts and happiness, for the sake of bringing barbarous nations within the pale of Christianity, use their best endeavors for diffusing its light through all the classes of society. And where, as in the Sandwich Islands, they have obtained in fact a controlling influence over the temporal concerns of the nation, they have also assumed the responsibility of providing, as far as practicable, for the temporal welfare of the poorest and oppressed as well as for that of the most powerful of the people—for that in short of the masses and not of the few. If they have not succeeded better, it must be ascribed to the obstacles, heretofore insurmountable, interposed by the existing state of society, by the monarchic, oligarchical system, imported from Asia, which pervades Polynesia, and prevails nowher more strongly than in Tahiti and in the Sandwich Islands.

Viewing the subject exclusively in reference to the spiritual concerns of the people, it is certain that, so far as the translation of the Bible contains new sounds and probably new words, it is unintelligible to those who have not been educated by the missionaries themselves. But moreover, the great mass of the people, of the working, oppressed cultivators of the soil, cannot read at all, and as yet can receive none but oral instruction. It is precisely this evil to which we wish that an efficient remedy may be applied. The object of the syllabic character is to enable every individual in the nation to learn, within a very short time, how to read, write, and spell, and thus to diffuse, among the whole mass of the people, the influences of Christianity and of useful knowledge. But in order that the plan may succeed, it is absolutely necessary to take as a basis the native lan-

guage as it is spoken by the mass of the people, and to exclude altogether every character intended to represent a sound foreign to the language. We uniformly act on that principle in the education of our own children. We introduce no foreign sound; we make our children pronounce Scriptural proper names in conformity with the English alphabet and with the sounds of the English language; we never attempt to make them pronounce such words as they were pronounced in the original Hebrew text.

It is true that a new translation, or rather a conversion of the translation of the Bible into the proposed syllabic form, will be necessary.\* But this but a lesser inconvenience, compared with the immense advantages resulting from a universal diffusion of Christianity and of useful knowledge. The plan, which has so completely succeeded in the Cherokee language, cannot fail with regard to languages which have precisely those properties that rendered its application practicable in the Cherokee. There may occur some difficulties in the details which we cannot anticipate; but we have, as I think, successfully shown that there is none which cannot be surmounted.

Since the peculiar mode of forming syllables in the Polynesian languages is precisely the same, which enabled Guess to succeed completely in his invention of syllabic characters for the Cherokees, there can be no doubt of the practicability of devising a written language for the Polynesians, founded on the same principle. But it does not necessarily follow that the application of an alphabet, formed on the same principle as those of the European languages,

\* I take it for granted that the existing translations, either in the Hawaiian or other Polynesian languages, have been well executed. A singularity has struck me in that of the Sandwich Islands. The Greek word *Logos* (here properly expressed by *Logou*) has been preserved in the first verse of John's gospel. This word, without an interpretation, is altogether unintelligible to any person unacquainted with the Greek language. I cannot understand what objection there can be to the ordinary translation, in English "the Word;" in French "la Parole," and a similar equivalent in every other European translation.

may not be preferable for them. Having never heard the sounds of the Polynesian languages from the lips of natives, I have but imperfect and indistinct notions in that respect, and cannot therefore decide which of the two modes should be preferred. But the literal alphabet must, if adopted, be perfect. For each sound there must be a corresponding written character; the same character must in no case whatever express two different sounds; and no character must be admitted expressive of sounds foreign to the language.

The manner in which new words should be introduced, expressive of objects and notions previously unknown to a savage nation, is altogether a distinct question. It seems to me that the mode which has been adopted in Polynesia, was unfortunate. Instead of enriching the native language with words connected with it and derived from its own powers and resources, foreign words have been introduced, from various languages. Of the manner in which this has been effected we have given a variety of instances. It may be that the nature of the Polynesian languages rendered this course unavoidable.

In the suggestions respecting diphthongs, it was attempted to render the written character more perfect, by the adoption of signs or modifications, through which diphthongs might always be distinguished from simple vocal sounds. This would be an improvement; but, if thought too complex, it is not absolutely necessary. I am not aware that any characters, exclusively expressive of diphthongs, can be found in any of the ancient or modern languages of Europe, with the exception of the Russian, which has distinct signs for the diphthongs *ia*, *ie*, and *iu*. In all the others the diphthongs, if I may use the expression, have been left to provide for themselves; that is to say, the distinction between the cases in which two vowels are to be pronounced as so many distinct sounds, and those cases where they are to be pronounced as a diphthong, appear to be regulated solely by practice and usage. Some illus-

trations will explain my meaning. I select in English the words "newest" and "towel." The first might be pronounced either *ne-west*, or *new-est*; and the last *to-well*, or *tow-el*. It is usage alone which decides that the last pronunciation is, in both cases, that which is correct, that the diphthongs are not *we* but *ew* and *ow*. In French the character *y* in the middle of a word is generally used to express two *i*'s. The word "paysan" is pronounced *pai-is-an*, in which case there is no diphthong to the ear. But the word "Payen" is pronounced *pa-yen*, in which case the last syllable is a nasal diphthong. Usage alone teaches the difference. Guess also, in his syllabic Cherokee alphabet, has no character expressive of diphthongs. Whenever two or more vowels follow each other in the same word, it is usage alone which teaches, whether any, and which of them must be pronounced as a diphthong.





PART FIRST.

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HALE'S INDIANS OF NORTH-WEST AMERICA.

1907-1908

THE UNIVERSITY OF CHICAGO

# ETHNOLOGY.

## ALPHABET.

MR. HALE, in order to express with more precision the sounds of the languages of North-west America, introduced a number of new characters, generally borrowed from the Greek alphabet. It appeared necessary, specially in a general comparative Vocabulary, to reject these, and to assimilate as far as practicable the alphabets of the Oregon languages with those already obtained of the Indian languages east of the Stony Mountains. Mr. Pickering in his plan for an uniform orthography had not introduced new characters; and Mr. Duponceau agreed with me in the opinion that new signs or characters would create confusion, and that in a general view, the extension to unwritten languages of the Roman alphabet, which is that of the several European tongues, was favorable to philological researches. Mr. Hale's alphabet has therefore been modified, and the following substituted throughout all his vocabularies, grammars, and philology, viz.

a	as <i>a</i>	in mat, mart, father, all	Guttural sounds	ekh	none either in Eng- lish or French
e	as <i>e</i>	met		th	as <i>th</i> in thin
	<i>a</i>	mate		zh	<i>th</i> this
	<i>ay</i>	may		j	<i>z</i> glazier
i	as <i>i</i>	pin, machine			<i>s</i> measure
	<i>ee, ea</i>	meet, meat		g	<i>g</i> go, give
o	as <i>o</i>	not, no		h	
	<i>oe, ow</i>	toe, low		w	
u	as <i>u</i>	bull, full		y	
	<i>oo</i>	boot, fool, foot		b, p	
	<i>ou</i>	you		d, t	} as in English
(Sheva) u (italic) u		fur, burn, hut		f, v	
	<i>e</i>	dug, dull, cut		l, m, n, r	
	<i>i</i>	her		s, sh	
		sir		k	
Nasal	<i>ng</i> (ital.) <i>ng</i>	sang, sing, song bung, tongue			

The Roman characters, I to XII and XIV, designate families of languages. Mr. Hale's No. XIII was the Blackfeet, east of Rocky Mountains. The capital letters A to Z designate languages; the ordinary *b* to *r* sub-dialects. But in the general Comparative Vocabularies of all the Indian tribes, east and west of the Stony Mountains, it was found necessary to alter Mr. Hale's Nos. as followeth:

<i>Instead of</i>	<i>Substituted</i>	<i>Instead of</i>	<i>Substituted</i>
Athapascas No. I	No. III	Jacon No. VIII	No. XXVIII
Kitunaha II	XXII	Lutuami IX	XXIX
Selish III	XXIII	Saste X	XXX
Sahaptin IV	XXIV	Palainah XI	XXXI
Waiilatpu V	XXV	Shoshonee XII	XXXII
Tshinook VI	XXVI	Wakash XIV	XXI
Kalapuya VII	XXVII		

## EXTRACTED FROM

## MR. HALE'S ETHNOLOGY.

ACCORDING to Mr. Hale there are four general divisions in that section of the continent, between the Rocky Mountains and the Pacific, which extends from the Eskimaux to the Californian peninsula. This section embraces a greater number of tribes speaking distinct languages than are found in any other territory of the same size.

1. *The North-west Division.*—The tribes of this class inhabit the coast between the peninsula of Alaska, in latitude  $60^{\circ}$ , and Queen Charlotte's Sound, in latitude  $52^{\circ}$ . This part of the country was not visited by us, and the information obtained concerning it was derived chiefly from individuals of the Hudson's Bay Company. They described the natives as resembling the white race in some of their physical characteristics. They are fair in complexion, sometimes with ruddy cheeks; and, what is very unusual among the aborigines of America, they have thick beards, which appear early in life. In other respects their physiognomy is Indian,—a broad face, with wide cheek-bones, the opening of the eye long and narrow, and the forehead low.

From the accounts received concerning them they would appear to be rather an ingenious people. They obtain copper from the mountains which border the coast, and make of it pipe-bowls, gun-chargers, and other similar articles. Of a very fine and hard slate they make cups, plates, pipes, little images, and various ornaments, wrought with

surprising elegance and taste. Their clothing, houses, and canoes, display like ingenuity, and are well adapted to their climate and mode of life. On the other hand, they are said to be filthy in their habits, and of a cruel and treacherous disposition.

2. *North Oregon Division.*—This includes all the other tribes north of the Columbia, some of the Wallawallas excepted, and three or four tribes south of that river. It includes the Nootkas and other tribes of Vancouver's Island, the Tahkali, Selish, Coutanie, Tshinuk, and Killamuk families. The people of this division, particularly along the coast, are among the ugliest of their race. They are below the middle size, with squat forms, broad faces, and a coarse rough skin, of a dingy copper complexion. Those of the interior, the Carriers, Atnahs, and Selish, are of a better cast, with features less harsh. In the coast tribes, the eye has frequently the Mongol oblique direction. They are of moderate intelligence, dirty, indolent, deceitful, passionate, superstitious, addicted to gambling, and grossly libidinous. These qualities, most conspicuous in the tribes near the mouth of the Columbia, are less marked in the interior and towards the north. At the mouth of the Columbia also, particularly amongst the Chinooks, the custom of compressing the head prevails to the greatest extent. It has spread to a certain distance north, south, and east; the degree of distinction diminishing as we recede from the centre. The pronunciation of all these tribes is extremely harsh; that of the next division soft and harmonious.

3. *South Oregon Division.*—This embraces the Sahap-tin family, (Wallawallas and Nez Percés,) the Wailatpu, (Cayuse and Molele,) the Shoshonees, and some other southern tribes along the coast. They are similar though inferior to the Indians east of the Rocky Mountains, cold, taciturn; high-tempered, warlike, fond of hunting. The contrast is very striking between the Chinooks below, and the Wallawallas above the great falls.

4. *The Californian Division.*—Distinguished by their dark color, lowest in intellect of all the North American tribes, indolent, timid, and submissive; collected like cattle and set to work in the missions—an experiment which, if tried in Oregon, would have failed.

[Mr. Hale's North-west class requires some additional explanation. First, the Nootkas and other tribes of Vancouver's Island belong to it, inasmuch as they partake of the superior character of the tribes of Mr. Hale's North-west Division. Secondly, there is a most material difference between the tribes which inhabit the coast between the peninsula of Alaska, in longitude  $151^{\circ}$  from Greenwich, and Behring's Bay, or rather Cape Fairweather, in longitude  $138^{\circ}$ , and those tribes which occupy the sea-coast and adjacent islands, between the 59th and 49th degrees of latitude, between Cape Fairweather and the entrance of the Straits of Fuca, in longitude  $125\frac{1}{2}^{\circ}$ .

The general course of the sea-coast between the peninsula of Alaska and Behring's Bay, is from west to east; and that section of the country in latitude  $59\frac{1}{2}^{\circ}$  to  $60^{\circ}$ , is generally occupied by the Eskimaux. To this there are two exceptions. The Kenai, in Cook's Inlet, and the Ugaljachmutzi, in longitude  $144^{\circ}$  to  $139^{\circ}$ , appear from their language to have great affinity with the Athapascas, with some mixture, however, of Eskimau, and many words which have no apparent affinity with either of those two languages. The habits and character of those several tribes are those of the Eskimaux, and they are in every respect entirely distinct from the more southern tribes.

To those tribes which, as above stated, occupy the country between latitude  $59^{\circ}$  and  $49^{\circ}$ , from Cape Fairweather to the Straits of Fuca, belongs exclusively the physical and intellectual superiority which has forcibly struck all those who have visited them, whether Russians, French, English, or Americans.]

The Indians west of the Rocky Mountains seem, on the whole, inferior to those east of that chain, in stature, strength, activity, social organization, religious conceptions. The two classes of peace and war chiefs, the initiation of young men, the distinction of clans or totems, and the various festivals of the eastern tribes, are unknown to those of Oregon. It is doubtful whether they have any idea of a Supreme Being: it was impossible to find, in a single dialect of Oregon, a proper synonym for the word *God*. Their chief divinity is called *the wolf*, a compound half beast, half deity. A certain similarity is found between the natives of Oregon and the Australians, the latter being an exaggerated and caricatured likeness of the former.

The Oregon Indians, especially of the interior, have no fixed habitations, change their place of residence nearly every month, but return regularly to the same place the same month of every year. The Territory abounds in roots, which, without cultivation, grow in sufficient quantities to support a considerable population. More than twenty species are found in different parts of the Territory, which come to maturity at different times, according to which the people remove from one root ground to another. Several kinds of fruits and berries, found at certain seasons in great abundance, cause also a temporary change of place. When the salmon ascends the river, the Indians assemble on the banks of the streams; and again two months afterwards, when the fish floats exhausted down the current, and though very inferior, is taken in large quantities for winter stores. The interior tribes also visit occasionally the region near the foot of the Rocky Mountains, in order to obtain buffalo skins by barter or by hunting. The tribes near the coast are more sedentary. Some do not change their place of residence at all. Others spend the summer on the seashore, and the winter on the banks of an inland stream.

### 1. *The Tahkali-Umkwa Family.*

The Tahkalis are a branch of the great Athapascas stock. They inhabit the country between the Rocky Mountains and the coast chain, from latitude  $52\frac{1}{2}^{\circ}$ , where it borders on the Selish, to latitude  $56^{\circ}$ . They are divided into eleven tribes; the number of persons in each varying from fifty to three hundred. They are a better looking race and rather lighter than the tribes south of them, on the upper Columbia. They are not brave, are excessively indolent and filthy, base and depraved, prone to sensuality, almost devoid of natural affection. Chastity among the women is unknown. The wife of a deceased person is almost burnt alive with the corpse, and becomes for two or three years the servant and drudge of the relations of the husband. They live principally on fish, drink immense quantities of oil, and like putrid meat and roes.

The Sikani, adjacent to them, on the east side of the Rocky Mountains, and speaking a cognate language, differ widely from them. They are hunters, brave, hardy, and active, cleanly, bury their dead, &c.

Three small tribes, speaking dialects of the Tahkali language, have been found at a great distance south of the Tahkalis. The Tlatskanai south, and Kwalhioqua north, are two small insulated bands, neither of them more than a hundred persons, who roam on each side of the Columbia River, near its mouth, being separated from the river and from one another by the Chinooks. They wander in the woods without permanent habitations, subsist on game, berries, and roots; are bold, hardy, wild, and savage.

The Umkwes inhabit the upper part of the river of that name, about latitude  $43^{\circ}$ ; not more than four hundred persons, having been greatly reduced by disease; live in houses of boards and mats, derive their subsistence in great part from the river, do not flatten the head.

## 2. *Kitunahas, or Flatbows.*

A tribe of about four hundred people, who wander in the mountainous tract between the two northern forks of the Columbia, on the Flatbow River, bounded eastwardly by the Rocky Mountains and Blackfeet, westwardly by the Selish family, between  $48^{\circ}$  and  $52^{\circ}$  latitude. They are great hunters, furnish much peltry; formerly suffered much from wars with the Blackfeet. They resemble in appearance and character the Indians east of the Rocky Mountains, rather than those of the lower Oregon.

## 3. *Tsihaili-Selish.*

The *Shushwaps*, or *Atnahs*, possess the country on the lower part of Frazer's River. The same dialect is spoken at Friendly Village, on Salmon River, latitude  $50\frac{1}{2}^{\circ}$ , and ninety miles from the sea. They are in every respect similar to the Selish. By a late census they amount to four hundred men, and twelve hundred souls.

The Selish, though called Flatheads, do not flatten the head. They inhabit the country about the upper part of the Columbia and its tributary streams, the Flathead, Spokan, and Okanagan rivers. The name includes some independent tribes, and the number of all is estimated at about three hundred souls. They seem to hold an intermediate place between the tribes of the coast and those of the south and east; superior to the Chinooks, but inferior to the Sahaptin. They have strong domestic feelings, and unlike the Sahaptin, take care of old people: seem to have had formerly some vague idea of a Supreme Being, but did not worship him.

The Flatheads derive their subsistence from roots, fish, berries, game, and a kind of moss or lichen, which they find on trees. At the opening of the year, as soon as the snow

disappears, (in March and April,) they begin to search for the *pohpoh*, a bulbous root, shaped somewhat like a small onion, and of a peculiarly dry and spicy taste. This lasts them till May, when it is exchanged for the *spatlam*, or "bitter root," which is a slender, white root, not unlike vermicelli; when boiled it dissolves like arrow-root, and forms a jelly, of a bitter but not disagreeable flavor. Some time in June the *itwha*, or camass, comes in season, and is found at certain well known "grounds" in great quantities. In shape it resembles the *pohpoh*, and when baked for a day or two in the ground, has a consistency and taste not unlike those of a boiled chesnut. It supplies them for two or three months, and while it is most abundant—in June and July—the salmon make their appearance, and are taken in great numbers, mostly in weirs. This, with these people, is the season when they are in the best condition, having a plentiful supply of their two prime articles of food. During this period the men usually remain at the fishing station, and the women at the camass-ground; but parties are continually passing from one to the other. August, during which the supplies from both these sources commonly fail, is the month for berries, of which they sometimes collect enough both for immediate subsistence and to dry for the winter. The service-berry and the choke-cherry are the principal fruits of this kind which they seek. In September, the "exhausted salmon," or those which, having deposited their roes, are now about to perish, are found in considerable numbers, and though greatly reduced both in fatness and flavor, are yet their chief dependence, when dried, for winter consumption. Should they be scarce, a famine would be likely to ensue. At this season, also, they obtain the *mesawi*, an inferior root, resembling somewhat in appearance a parsnip. When baked it turns perfectly black, and has a peculiar taste, unlike that of any of our common roots. This lasts them through October, after which they must depend principally upon their stores of dried food, and the game (deer, bears,

badgers, squirrels, and wild-fowl of various kinds) which they may have the good fortune to take. Should both these sources fail, they have recourse to the moss before mentioned, which, though abundant, contains barely sufficient nutriment to sustain life.

They live in bands of two or three hundred, for the sake of mutual protection. Formerly much fighting among them; suppressed by Hudson's Bay Company. These bands intermarry. Women gather roots, berries, &c., do much hard labor, but have consideration and authority. The stores of food which they collect are regarded as their own. The men perform the arduous labors of the fishery and the chase. When a man dies leaving young children, his relations seize his horses and most valuable property.

Temporary chiefs by superior wealth, valor, and intelligence: their authority limited, and depend on their talent and energy.

Ceremony called *sumash*, by which the conjurors restore the lost spirit of a man. They regard this as distinct from the living principle, and hold that it may be separated for a short time from the body, without causing death, or the individual being conscious of the loss; but this must be restored as quickly as possible. The conjuror learns in a dream the names of those who have suffered this loss, and informs them of it. The ceremony of restoration then follows, when he selects the particular spirit belonging to each, represented by the splinter of a bone, shell, or wood, and by his invocation makes it descend into the heart and resume its proper place.

They do not worship the prairie-wolf, but suppose that formerly he was endowed with preternatural powers. Thus having visited the tribes on the Spokane River, and demanded a young woman in marriage from each, whenever his request was granted he promised abundance of salmon, and created rapids to facilitate the taking of fish. But the Skitsuish having refused to comply, he created the great falls of

the Spokane, which prevents the fish from ascending to their country.

The Skitsuish, *Cœur d'Alene*, about four hundred souls, live on the lake of that name, above the falls of the Spokane, have no salmon, raise potatoes, and have a tendency to cultivate.

The Piskwaus, on main Columbia, between the Salish proper and the Wallawallas below Fort Okanagan. A miserable, beggarly people; great thieves. Their country very poor in game and roots.

The months of the Piskwaus and Selish are as followeth:

<i>Piskwaus.</i>	<i>Selish.</i>	
skwusus	süslikwu	December & January
skiniramun	skhuwusus, cold	January & February
skuputskiltin	skiniramun, a certain herb	February, &c.
skasulku	skaputru, snow gone	March
katsosumtun	spatlum, bitter root	April
stsaok	stagamawus, going to root ground	May
kupukalukhtin	itkhwa, camass-root	June
silump	saantkhlkwo, hot	July
tshepumtum	silamp, gathering berries	August
panpatkhlikhen	skilues, "exhausted salmon"	September
skaai	skaai, dry	October
	kinui-etkhluten, house-building	
sustikwu	keshmakwaln, snow	November & December

The Skwale, on Puget's Sound; six hundred souls. The Cowelits, south of the Skwale, on a small stream of the Columbia; three hundred souls. The Tsihailish, or Chikailish, between the Skwale and the ocean (Gray's Harbor), separated from Columbia river by the Kwalhioquas (Tahkalis), do not extend north as far as Fuca's Straits; about two thousand souls. And the Nsietshawus, or Killamuks, along the sea-shore, south of the Chinooks; about seven hundred souls. These four tribes, though speaking dialects of the Selish family, resemble the Chinooks in appearance and habits.

#### 4. *Sahaptin.*

These Indians consist of two principal nations, the Sahaptin proper, or Nez Percés, east, and the Wallawallas west, both bounded on the north by the Selish. They compress the head, but less than the Chinooks.

The Sahaptins extend from the Rocky Mountains westwardly, occupying the country watered by the Lewis or Snake River, above the falls from the Peloose to the Waptiacoes, about one hundred miles, and its northern tributaries, the Kooskooske (Lewis and Clark route) and the Salmon river; extend on the east to the Rocky Mountains, bounded on the south by the Shoshonees, or Snake Indians; about two thousand souls. They resemble more the Missouri Indians than the Selish, have horses, are good hunters, hunt the buffalo; generally superior to the other tribes of Oregon in intellectual and moral qualities, but very independent and fickle.

The Wallawallas, on the territory bordering on the Columbia, for some distance above and below the junction of Lewis river, embrace several independent tribes, Yakemas, Peloose, Klikalats; in all two thousand two hundred souls; resemble the Sahaptin, but less active. Their mode of life similar to the Selish. Salmon their principal food, for catching which, in August and September, they assemble at the falls of the Columbia, where they meet the Chinooks, who go there for the same purpose. Both the Sahaptins and the Wallawallas compress the head, but less than the tribes on the coast.

#### 5. *Waiilatpu.*

These Indians include two tribes, the Cayuse, south of the Wallawallas, on the upper waters of the Wallawalla River, (Falls River and John Day's ditto,) amounting only to five hundred souls, but good warriors, and wealthy; have extensive pasturage and large droves of horses; one chief

having two thousand : and the Molele, west of the Cayuse, south of the upper Chinooks, in the mountainous territory about Mounts Hood and Vancouver (Mt. Jefferson), reduced by disease, in 1841, to 20 souls ; probably extinct.

(The territory occupied by those two tribes is so extensive, compared with a population of five hundred souls, that it must be extremely mountainous and unfit for cultivation.)

#### 6. *Tsinuk, or Chinooks.*

These Indians occupy all the lower part of the valley of the Columbia River, below Falls River, and the lower part of the Willamet River. They consisted of a number of independent tribes, but may be divided into two classes, the upper Chinooks, or Watlala, above, and the lower Chinooks, (including the Wahkyekum, the Katlamat, the Chinook proper, and the Clatsops,) below Multnoma Island.

The country of the Watlalas, from Multnoma Island to the falls of the Columbia, when first visited by Lewis and Clark, was the most densely populated part of the Columbia region, and so continued till the year 1823, when the ague fever, before unknown, broke out and carried off more than four-fifths of the population in a single summer. The region below the cascades, or head of the tide, suffered most : the population was reduced from ten thousand to five hundred. The sickness was less destructive above the cascades, where there remained seven or eight hundred souls. These were formerly the worst of the Oregon Indians, quarrelsome, thievish, and treacherous. This was partly owing to their command of the portages, on the line of communication between the interior and the coast, which enabled them to levy tribute, by force or fraud, on all who passed through their country. The reduction of their numbers, and the missionaries, have partly tamed their evil propensities.

The lower Chinooks, below the Multnoma Island, con-

sisted, twenty years ago, of five or six thousand people ; now reduced to a tenth of their former number, and the remnant will probably soon disappear. This nation is the type of the North Oregon division ; approach the Mongol race in their forms and features ; short and square framed, broad faces, flat noses, and eyes turned obliquely upward at the outer corner. Here the compression or flattening of the skull is carried to the greatest extent.

The child, soon after birth, is laid upon an oblong piece of wood, sometimes a little hollowed like a trough, which serves for a cradle. A small pad or cushion, stuffed with moss, is then placed upon its forehead, and fastened tightly, at each side, to the board, so that the infant is unable to move its head. In this way, partly by actual compression, and partly by preventing the growth of the skull, except toward the sides, the desired deformity is produced. A profile which presents a straight line from the crown of the head to the top of the nose, is considered by them the acme of beauty. The appearance of the child when just released from this confinement is truly hideous. The transverse diameter of the head, above the ears, is then nearly twice as great as the longitudinal, from the forehead to the occiput. The eyes, which are naturally deep-set, become protruding, and appear as if squeezed partially out of the head. In after years the skull, as it increases, returns, in some degree, to its natural shape, and the deformity, though always sufficiently remarkable, is less shocking than at first. The children of slaves are not considered of sufficient importance to undergo this operation, and their heads, therefore, retain their natural form. No marked difference of moral and intellectual faculties between those slaves (descendants of prisoners of war) and their masters. Whence it may be inferred that the operation of flattening does not affect those faculties.

The Chinooks are less ingenious than the natives of the north-west coast, but far superior to the Californians. They

make houses of brick and thick planks from the large pines ; a single trunk makes one, or at most two planks ; the houses oblong, with rows of sleeping places on each side, one above the other. Their canoes, made of hollowed trees, sometimes of great size, are of elegant shape, long, narrow, and sharp, light enough to live in a rough sea, but liable to be upset. They derive their subsistence from the sea, and are averse to wandering upon land.

### 7. *Kalapuya.*

These Indians, bounded on the north by the upper Chinooks, occupy the valley of the Willamet, above the falls, the most fertile district of Oregon, included between the Californian ridge on the east, which divides them from the Wailatpu (No. 5), and the ridge known as the coast range on the west, beyond which they are bounded west and south by the above mentioned Tlatcanai and Umkwa ; (Tahkali family, who are separated from the ocean, the first by the Killamuks of the Selish family, and the last by the Jakon—No. 8—&c.) The Kalapuyas, formerly numerous, are reduced by sickness to five hundred souls. They are more regular and quiet than the wandering tribes of the interior, more cleanly, honest, and moral than the natives of the coast ; and they might be induced to adopt a fixed residence. But the progress of disease, and of foreign population, will soon make them disappear.

### 8. *Jakon, or Southern Killamuks.*

A small tribe of seven hundred souls, on the sea-coast, south of the Nsietsshawus, or Killamuks, (Selish family,) from whom they differ merely in language.

### 9. *Lutuami*—(their proper name.)

Called Tlamatl, or Clamet. Live on the head waters of the river and lake of that name ; a warlike tribe ; attack

the traders who pass through their country on the way to California; always at war with the Shasties and Palaiks, to obtain slaves, whom they sell to the Waiilatpu and Willamet Indians.

#### 10, 11. *Shasties and Palaiks.*

The Palaiks south-east, and the Shasties south-west of the Lutuami, are but little known; they are a wandering people, who subsist on game and fruit, and are dreaded by the traders. Their number, and that of the Lutuami, has been diminished by disease; the three tribes together number about twelve hundred souls. (The Shasties and Palaiks must live on the edge of the Californian great desert.)

#### 12. *Shoshonees, or Snake Indians.*

Bounded north by the Sahaptins, west by the Waiilatpu, Lutuami, and Palaiks; extend eastwardly east of the Rocky Mountains. Mr. Hale says that the Utahs, beyond the Salt Lake, and the Comanches of Texas, are said to speak dialects of the same language. The vocabulary of the Netelas Indians, on the coast of California, latitude 34°, shows evident traces of connexion with the Shoshonees. The country of the Shoshonees proper is east of Snake River. The western Shoshonees, or Wihinasht, live west of it; and between them and the Shoshonees proper, another branch of the same family, called Panasht or Bonnaks, occupy both sides of the Snake River and the valley of its tributary, the Owyhee River. The eastern Shoshonees are at war with the Blackfeet and Upsarokas. The most northern of these have no horses, live on acorns and roots, are called diggers, and considered by our hunters the most miserable of the Indians.

#### *Northern Tribes.*

The vocabulary of the language of the Newitte, at the northern extremity of Vancouver's Island, is closely allied

to the Nootka, which appears to be spoken through the whole length of the island, and also, according to Jewitt, by the Klaizzarts—probably the Classets, on the south side of the Straits of Fuca, near Cape Flattery. It is only ascertained that the Classets, and their eastern neighbors, the Clallems, speak a different language from the Chickailish and Nishqually tribes.

Going by land from Puget's Sound to Frazer's River, are several tribes, from south to north, Sukwames, Tshikatstat, Puiale, and Kawitshin, which last are on Frazer's River, speaking a great diversity of dialects as yet unknown. Thence nothing is known of the languages along the coast till Millbank Sound, latitude 52°, where a vocabulary of the language of the Hailtsa Indians has been furnished by the Hudson's Bay Company. This is probably the tribe met by A. M'Kenzie, after leaving Friendly Village, on Salmon River, at which point a different language commenced, (probably the Nass language.)

### *Southern Tribes.*

Along the sea-shore, south of the Jakon, are the Saiustkla, next the Killiwatshat, at the mouth of the Umkwa, and higher up the same river the Tsalel; south of the Killiwatshat are the Kaus, between the Umkwa and Clamet rivers; on the lower part of the Clamet River the Totutune or Rascal Indians, beyond whom the population is very scanty till the valley of the Sacramento. The information varies respecting the similarity of language of the four first mentioned tribes.

Mr. Dana, of the Exploring Expedition, obtained vocabularies of five tribes of the Sacramento; the upper one being sixty miles south of the Shasties, about two hundred and fifty miles from the mouth of the Sacramento; they resemble the Shasties, and were a mirthful race; had no arms but bows and arrows; had had but little intercourse with

foreigners. The other four vocabularies on the Sacramento—Tuzhune, Sekamne, Tsamak, Talatui—were obtained one hundred miles above its mouth: these Indians have the features of the coast tribes, filthy and stupid in look. Throughout the Sacramento plains the Indians live mostly on a kind of cake made of acorns. These dried in the sun, pounded into a powder, kneaded two inches thick, and baked into cakes; black, consistency of cheese, taste not very pleasant, not positively disagreeable.

Five vocabularies of the natives of California have been obtained, viz., at San Raphael, north of San Francisco and of latitude  $38^{\circ}$ ; La Solidar, on coast, latitude  $36^{\circ}$ ; San Miguel, fifty miles south-east of last; San Gabriel (Kij), latitude  $34^{\circ}$ ; and San Juan Capestrano (Netela), twenty miles farther down the coast.

The missions are large inclosures, surrounded by walls of unburnt bricks. The natives there collected, employed in agriculture (partly by persuasion, partly through force), acquired some knowledge of civilized arts; but more died than were born. Within the last ten years most missions have been broken up: most of the natives linger about the towns, and some have returned to their savage brethren.

There are more Californian languages besides those five. The whole sea-coast, from Behring's Bay to Cape St. Lucas, is lined with small tribes speaking distinct idioms.

All the tribes in the interior are said to be proceeding towards the south. The Shoshonees formerly inhabited the country of the Blackfeet; the Shyennes, Kaiawas, and Comanches are mentioned as another instance. The dispersion of many families is remarkable. In the Selish family we find the Atnahs and the Friendly Village in latitude  $53\frac{1}{2}^{\circ}$ , the Flatheads and Piskwas on the upper Columbia, the Nisqually, Cowelits, and Chikalish beyond these, and the Nsie-thawus, or Killamuks, quite separate, below  $45^{\circ}$ . Dialects of the Tahkali (a branch of the Athapascas) are spoken by two tribes close to the mouth of the Columbia, and by the Umkwas, in latitude  $43^{\circ}$ .

From these circumstances Mr. Hale submits as a conjecture, that these numerous small tribes along the sea-coast are the residue of those which are supposed to have invaded Mexico. This hypothesis is altogether gratuitous, and as I believe, groundless; but whether true or erroneous, it does not explain the fact of the extraordinary number of languages found within so narrow a territory along the sea-coast, particularly between the latitudes  $49^{\circ}$  and  $32^{\circ}$ .

Mr. Hale obtained also a vocabulary of the Blackfeet, whose country lies on the eastern side of the Rocky Mountains. Of this no use has been made, as one more to be relied upon was transmitted by Mr. K. M'Kenzie, the active partner of the great St. Louis Fur Company, and who has resided more than twenty years at the mouth of the Yellow Stone River. Mr. Hale's observations are, however, inserted, as they corroborate the information obtained from other quarters.

The Satsikaa or Blackfeet, is a confederacy of five tribes, principally on the river Saskatchewan, viz., the Satsikaa, the Kena or Blood Indians, and Pickan or Pagan Indians, all three speaking the same language; the Atsina or Arrapahaes, or Gros Ventres, or erroneously Minetares of the Prairie, and the Sarsi or Sussees, which last speak a dialect of the Athapascan (Tahkali). The Atsina or Fall Indians must not be confounded with the Gros Ventres of the Missouri or Minetares, who speak the Crow or Upsaroka language.

The Blackfeet were reckoned at thirty thousand souls, and were the terror of all the western Indians. In 1836 the small-pox carried off two-thirds of the whole.

## ADDITIONAL ETHNOGRAPHIC NOTES,

EXTRACTED FROM CAPTAIN WILKES'S NARRATIVE OF THE  
EXPLORING EXPEDITION.

*Port Discovery.*—The Indians in this vicinity are of the Clalam tribe, a most filthy race, with flattened heads; live principally on fish, camass-root, and potatoes; manufacture blankets from dogs' hair. The color of the younger natives is almost white, and some of the women would with difficulty be distinguished in color from those of European race. Their canoes, made from a single trunk, have an elegant shape, which is preserved, and they are mended in a very ingenious manner.

*Wallawalla and Cayuse.*—The great aim of the missionaries has been to teach them that they may obtain a sufficient quantity of food by cultivating the ground. Many families of Indians have patches of wheat, corn, and potatoes, and they have learned the necessity of irrigating their crops.

*Kooskooskee River.*—The farms of the Indians are from five to twelve acres each, all fenced in, and on these the Indians cultivate wheat, corn, potatoes, pumpkins, &c. One of them in the year 1840 raised four hundred bushels of potatoes and forty-five bushels of wheat. With part of the potatoes he bought (from the mountain Indians) enough buffalo meat to serve him through the winter.

*Lapwai*, latitude  $46\frac{1}{2}^{\circ}$ —*Nez Percés.*—The Indians subsist for the most part upon fish, roots, and berries. Half of them usually make a trip to the buffalo country for three months. The missionary school has in winter about five hundred scholars. The men are industrious for Indians. The salmon fishing is conducted with much industry, and lasts from daylight till ten o'clock at night. The scalps of enemies are taken in war. The ties of marriage are very

loose, and wives are put away at pleasure ; but this privilege is also allowed to the women.

From some of the officers of the Hudson's Bay Company I learned that there were many Delawares and Shawnees among the Blackfeet, and that the former, known by the name of the Shaved Heads, were much dreaded by the other tribes.

The Classet Indians, who inhabit the country around Cape Flattery, are one of the most numerous tribes on the coast that I had an opportunity of seeing, and seem the most intelligent. They are generally a stout, athletic race, and the women are much better looking than those of the other tribes ; some of them had quite fair complexions and rosy cheeks. It is said that this tribe can muster one thousand warriors, and they have the reputation of being treacherous and warlike.

The Chinooks and Killamuks are said to entertain the idea of a future state. Each Indian has his Tamanus or spirit, which is selected at a very early age, and is generally the first object they see, in going out into the woods, that has animal life. They believe that their departed relatives have a knowledge of what is going on among the living : they speak of the dead walking at night, when they are supposed to awake and get up to search for food. Formerly slaves were often killed at a chief's funeral, in order to bury them with their masters. Ikaui is the name of their most powerful god : to him they ascribe the creation of all things. A mountain is called after him, from its being supposed that he was there turned into stone. The god who made the Columbia River and all the fish in it, they call Italupus. He taught their ancestors how to procure fire, make nets, and catch fish ; and he is supposed to nourish the salmon, and cause them to be abundant during the whole summer.

I satisfied myself that the accounts given of the depopulation of this country are not exaggerated. The ague and fever have committed frightful ravages, not so much perhaps

from the violence of the disease as from the manner in which the Indians treat it. The population is therefore much less than I expected to find it. The old territory may be considered as containing about twenty thousand Indians; and this I am satisfied is rather above than under the truth.

## PHILOLOGY.

THE pronunciation of the tribes north of the Columbia, Tahkali, Selish, Chinook, all the north-west coast, and including also the Jakon, is very harsh and guttural. The *x* is deeper than the Spanish *j*. The *g* is extraordinary; similar to the Peruvian *cc castanualas*. *Txl*, another guttural combination. These languages are also indistinct. In the Chinook and others the same element apparently sounds now *v*, now *b*, now *m*: the *n* and *d* are in several undistinguishable.

The southern division, Sahaptin, Shoshonee, Kalapuya, Saste, Tlamets, and Californians, are soft and harmonious: gutturals in two or three. In the others, in lieu of gutturals are found the labial *f*, the liquid *r*, and the nasal *ung*; all which are wanted in the former. The Shoshonee and Kalapuya, though soft, are nasal and indistinct.

In their grammatical characteristics, so far as these were determined, the languages of Oregon belong to the same class as the other aboriginal idioms of America. An exuberance of inflections, and a great aptitude for composition, is every where apparent. Many of the forms are precisely the same as those which occur in the languages of the eastern and southern tribes of our continent. The system of "transitions," or, in other words, the principle of expressing the pronouns, both of the subject and the object, by an inflection of the verb, is followed by all. In like manner, those modifications of an idea which in other languages are

expressed by separate words, are in these denoted by affixes and inflections. The facility with which any other part of speech may be transformed to a verb is no less remarkable.

The distinction made in some of the eastern tongues between the names of animate and inanimate objects, has not been found to exist in the Oregon languages. The missionaries had not met with it in any instance.

The dual of the pronoun is found in the Tsinuk and Waiilatpu, but not in the Sahaptin, Selish, or Kalapuya. The double plural of the first person (including and excluding the person addressed) is also found in the Tsinuk. In the Sahaptin it occurs, not in the pronoun itself, but in a very singular class of words, termed by the missionaries "declinable conjunctions,"—words which do the office of conjunctions, but only in connexion with verbs, and are varied for number and person.

The plural is formed, in many of these languages, by a repetition of the first syllable, sometimes with a slight change of the vowel. In most the adjective has generally a plural, formed like that of the substantive, but sometimes very irregular.

### 1. *Tahkali Umkwa.* (A to C.)

The vocabulary of the Tahkali, furnished by Mr. A. Anderson, of the Hudson's Bay Company, may be relied upon: a few words have been added from Harmon. Those of the Tlatsecani and of the Umkwas were obtained from individuals of those tribes.

### 2. *Kiunaha.* (D.)

The vocabulary, obtained from a Cree Indian, is not fully relied on.

### 3. *Tsihaili-Selish.* (E to L.)

The vocabularies were generally obtained from Natives; the Selish, Skitsuish, and Piskwas from the missionaries

Walker and Eels, near Spokane River. Three dialects have been noted in the Selish: the Kullespen, on the river and lake of that name (called Ponderays); that of the Flatheads and Spokane; that of the Okinakain and other tribes on the Columbia. Three dialects also of the Tsihailish (*f, g, h*), the last not far south of Fuca's Straits.

More attention has been given to the grammar of this family of languages than to any other, which has exhibited their affinities in a clearer light. This appears from the pronominal affixes in some of the most dissimilar idioms of the family.

<i>Shushwap.</i>	<i>Selish.</i>	
tshitukh	tsitukh	house
ntshitukh	intsitukh	my house
antshitukh*	antsitukh*	thy house
tshitukhs	tsitukhs	his house
kukhtshitukhs	kaetsitukhs	our house
tshitukhump	tsitukhump	your house
tshiitukhs	tsiitukhs	their house
<i>Tsihailish.</i>	<i>Nsietshawus.</i>	
khash	snenawen	house
tunukhash	tunsnenawen	my house
tukhash	tisnenawen	thy house
tekhaskhs	tesnenawenus	his house
tekhaskhitkhl	tasnenaweniutkhl	our house
tekhaskhilup	tasnenawelu	your house
tekhaskhs	tasnenawenus	their house

It is evident that the *t* which commences the word in the last two is not an integral part of the pronoun; it may therefore be omitted in the comparison. The affixes will then be as follows:

<i>Shushwap.</i>	<i>Selish.</i>	<i>Tsihailish.</i>	<i>Nsietshawus.</i>	
n—	in—	unu	un	my
an (or a)	an (or a)	u—	i—	thy
—s	—s	—s	—us	his
kukh—	kae—	—tshitkhl	—iutkhl	our
—ump	—ump	—ilup	—lu	your
—s	—s	—s	—us	their

\* The *an* becomes *a* before a consonant; as *astitkhlam*, thy canoe.

The Nsietshawus differs most from the general type of the family. It rejects all labial articulations. Sometimes it substitutes other words; but frequently it supplies *m* or *b*, by *w*, and that of *p* by *h*, as in the following examples:

<i>Tsihailish, Skwale, &amp;c.</i>	<i>Nsietshawus.</i>	
numan	nuwun	son
mos	tkhlawos	face
makhsun	wakhsun	nose
pantkhlakam	hantkhlatshebus	spring
pansotutshi	hansotutshi	winter
tumukh	tawekh	earth
mutsuts	tawutsai	snake
nibatkhhl	uniwatkhhl	we
panutshs	tkhla-hantshs	ten

The following are the most important grammatical peculiarities of the Selish tongue:

1. There are various modes of forming the plural. That which may be termed the regular method, is by prefixing the syllable *utkhhl*, or as it is sometimes pronounced, *wutkhhl*; as *katshkis*, brother, pl. *utkhhlkatshkis*; *nokhonokhus*, wife, pl. *utkhhlnokhonokhus*. Another common mode, which has been already mentioned, is by the duplication of the first part of the word, with sometimes a change of the vowel: as *wakhtult*, infant, pl. *wakhwakhtult*; *stumkaalt*, daughter, pl. *stumtumkaalt*; *stithklam*, canoe, pl. *stithkhlthklam*. Sometimes the plural is formed apparently after this principle, but in a very irregular fashion; as *shautum*, girl, pl. *shaushutum*; *skikwuglostan*, eye, pl. *skikwutkhlkwuglostan*; *tetoit*, boy, pl. *titoit*. In some cases the plural is a peculiar word, entirely different from the singular: as *sumaam*, woman, pl. *petkhlpitkhhlkwi*, probably derived from *petkhli*, the word for woman in Kitunakha; but *sumsumaam*, is sometimes used. Some nouns have a double plural, as *ilumikhom*, chief, pl. *utkhhlilumikhom*. All these variations must, of course, be learned by practice, as they depend upon no general principles.

2. The plurals of adjectives are formed in the same way

as those of nouns; as *iaiat*, strong, pl. *utkhliaiat*; *khaest*, good, pl. *khuskhaest*; *taiaa*, bad, pl. *titaiaa*. But there are several which have the plural entirely different from the singular; as *kwutunt*, great, pl. *piistkhlet*; *kukwaioma*, small, pl. *tsitsimet*.

3. A diminutive of some words is formed in *alt*; as *skoko-saa*, boy or son, *skokosaalt*, little boy; *stumtshaa*, daughter, *stumtshaalt*, little daughter. *Shautum*, girl, has *sheshutum* for its diminutive.

No cases have been distinguished in the language.

4. The personal pronouns are,

koiaa	I	kaenpila	we
anuwi or onoi	thou	npilapstump	ye
tsunitkhls	he	tsuniitkhls	they

Neither the dual nor the exclusive plural has been found to exist in the language. To express "I and thou," a speaker would say *kaenanuwi*, lit. we-thou. So "I and John" would be *kaen-John*, we-John. *Kae* or *kaen* is an abbreviated form of the first person plural, used as a prefix.

5. The possessive affixes have been already given. The following examples will show the manner in which they are joined with nouns. It will be observed that the *n* of the first and second persons is dropped before an *s*:

luau or laau, father	pl. lulau, fathers.
inluau, my father	inlulau, my fathers
anluau, thy father	anlulau, thy fathers
luaus, his father	lulauus, his fathers
kaelau, our father	kaelulau, our fathers
luaump, your father	lulauump, your fathers
luaaus, their father	lulauaus, their fathers
stikhlam, canoe	pl. stikhltikhlam, canoes
istikhlam, my canoe	istikhltikhlam, my canoes
astikhlam, thy canoe	astikhltikhlam, thy canoes
stikhlam, his canoe	stikhltikhlam, his canoes
kaestikhlam, our canoe	kaestikhltikhlam, our canoes
stikhlump (irreg.), your canoe	stikhltikhlump, your canoes
stikhlam, their canoe	stikhltikhlam, their canoes

The third person plural, it will be seen, differs from the third person singular, not in the affix, but in the duplication of the vowel of the substantive. This peculiarity runs through the whole language, and will be observed in the conjugation of the verb.

When *utkhl* or *wutkhl* is used to form the plural of a word, it is prefixed to these pronouns: as *katshki*, brother, *inkatshki*, my brother, *utkhlinkatshki*, my brothers; *nokhonokh*, wife, *utkhllkaenokhonokh*, our wives.

6. *Iaa* signifies this; *shaii* (or *shai*), *itsi*, and *itkhlu*, that; according to the distance of the object to which they refer. *Shaii* may have the tense signs *u* (or *o*) and *mu* before it; as, in answer to the question, who did it? a native would say, *u-shaii*, that man did; who will go? Ans. *mu-shaii*, that one will.

*Shuet* is the interrogative who? in the plural it makes *shuushuet*? *Stem* signifies what?

7. The exact number of tenses and modes in Selish is not yet determined. Past time is expressed by prefixing *u* (or *o*) and *tkhlam*: the former having a general signification, the latter referring to an action as just completed. There are also two future signs, *m* (or *mu*) and *nam*, the first expressing simple futurity, and the latter apparently having a signification of will or intention. All the tenses have two forms; the one indefinite, as I sleep, I slept; the other definite, as I am sleeping, I was sleeping, &c. This form is made by prefixing *ats* or *ets* to the verb, and suffixing *ish* or *is*: as *aintsut*, he laughs, *atsaintsutish*, he is laughing; *ukinaintsut*, I laughed, *ukiatsaintsutish*, I was laughing.

By prefixing *aks* or *uks* to a verb with *ish* suffixed, a form is obtained signifying wish or desire: as *iitkhlin*, he eats; *uksiitkhlinish*, he wants to eat.

*Saits* prefixed gives the signification of ought or should; as *tshetshaupelam*; to pray for, *kaetshetshaupelam*, we pray for him; *kaesaitstshetshaupelam*, we ought to pray for him.

The negative form is made by prefixing *ta* or *tam* to the verb; the interrogative by prefixing *kha*.

The following paradigm shows some of the variations of an intransitive verb:

*Indefinite Form.**Definite Form.*

## PRESENT.

kin-iitsh, I sleep	ki-atsiitshish, I am sleeping
kwu-iitsh, thou sleepest	ku-atsiitshish, thou art sleeping
iitsh, he sleeps	atsiitshish, he is sleeping
kae-iitsh, we sleep	kae-atsiitshish, we are sleeping
pu-iitsh, ye sleep	pu-atsiitshish, ye are sleeping
iitsh (iitsh), they sleep	atsiitshish, they are sleeping

## PRETERITE.

u-kin-iitsh, I slept	u-ki-atsiitshish, I was sleeping
u-kwu-iitsh, thou didst sleep	u-ku-atsiitshish, thou wast sleeping
u-iitsh, he slept, &c.	u-atsiitshish, he was sleeping, &c.

## PERFECT.

tkhlam-kin-iitsh, I have slept	tkhlam-ki-atsiitshish, I have been sleeping
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## FIRST FUTURE.

mkiniitsh, I shall sleep	mkiatsiitshish, I shall be sleeping
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## SECOND FUTURE.

namkiniitsh, I want to sleep	namkiatsiitshish, I will be sleeping
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*Optative.*

kiaksiitshish, I want to sleep	kinetskusiitshish, I am wanting to sleep
kwuksiitshish, thou wishest to sleep	kwetskusiitshish, thou art wanting to sleep
uksiitshish, he wants to sleep	etskusiitshish, he is wanting to sleep
kauksiitshish, we would sleep	kaetskusiitshish, we are wanting to sleep
puksiitshish, ye would sleep	puetskusiitshish, ye are wanting to sleep
uksiitshish, they would sleep	etskusiitshish, they are wanting to sleep

*Optative Past.*

u-kiatsiitshish, I did want to sleep, &c.
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*Decential.*

kisaiitsiitshish, I ought to sleep
kwusaiitsiitshish, thou oughtest, &c. &c.

There is still another form in *suaus*, signifying, to go away to do anything; as,

kisuausiitshish, I am going away to sleep  
 kwusuausiitshish, thou art going away, &c.  
 ukisuausiitshish, I went away, &c.  
 namkisuausiitshish, I will go, &c.

9. The reflective form is denoted by the termination *tsut*, as in *tapentsut*, to kill one's self :

Sing. kintapentsut, I kill myself	Plur. kaetapentsut, we kill ourselves
kwutapentsut, thou killest thyself	putapentsut, ye kill yourselves
tapentsut, he kills himself	taapentsut, they kill themselves

This form receives the same affixes for mood and tense as the simple verb.

10. The reciprocal form terminates in *wakhu* ; as, from *polistum*, to kill,

kaepulistuwakha, we kill one another  
 pupulistuwakhu, ye kill one another  
 pulistuwakhu, they kill one another

11. A form signifying to do anything for or concerning another, is made by the addition of *pela* or *pele* to the verb ; as,

tshetshaupelam, to pray for  
 kuektshetshaupelam, I will (or would) pray for thee  
 kotshetshaupelantekhu, thou prayest for me  
 hiakpelam, to bear witness against, accuse  
 kaekiakpelentum, we accuse him

12. The following is the present tense of a transitive verb varied through all its transitions :

*Uitshin* or *Witshin*, to see

*First Transition.*

uitshintsin, I see thee	uitkitkhlmun (or uikatkhlaamen), I see you
uitshin, I see him	uiitshin (or uitshin), I see them

*Second Transition.*

kowitshintukh, thou seest me	kaewitshitkhlp, thou seest us
uitshintukh, thou seest him	uiitshintukh, thou seest them

*Third Transition.*

kowitshis, he sees me	kaewitshitkhlis, he sees us
uitshitumus, he sees thee	
uitshis, he sees him	uiitshis, he sees them

*Fourth Transition.*

uitshinst, we see thee	uitshitkhlamut, we see you
kaewitshintum, we see him	kaewitshintum, we see them.

*Fifth Transition.*

kotsuishintukh, ye see me	kaetsuitcikhlp, ye see us, &c.
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*Sixth Transition.*

kotsuitshintum, they see me	kaesuitshitkhlis, they see us
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*Reciprocal Form.*

kaeutshitawakhu, we see one another
putshitshitawakhu, ye see one another
utshitawakhu, they see one another

Verbs, like nouns, sometimes have a plural different from the singular; *tashilish*, to stand, pl. *tupip*.

13. The imperative termination is *ish*, in the singular, *wi* in the plural; *sustish*, drink thou, *sustiwi*, drink ye.

14. Some particles in common use, the precise meaning of which it is difficult to define: the particle *tkhlu*, that, is used as a kind of article, prefixed to substantives, adjectives, and nouns proper; *tkhluluaus tkhlu Tsan*, the father of the John.

*Eptkhl*, or *eps*, has possessive signification; *eptkhl nintshamil*, having a knife; *eps skhailui*, having a husband. Joined with the pronominal prefixes, it changes them to possessive pronouns; *paipitkhl* (for *poeptkhl*) *luluau*, your fathers.

*In* or *en* signifies to, at, in. Prefixed to pronouns (perhaps to nouns) it supplies the dative case.

*Ses* expresses present and continued existence; *tiipais*, it rains; *spistsetkhlt u tiipais*, it rained yesterday; *spistsetkhlt u-ses-tiipais*, it rained yesterday and is still raining.

15. A noun, pronoun, or adverb, which commences a sentence, frequently has *t* or *tu* prefixed for emphasis. Mary caused him to laugh: *tmeri* (for *meri*) *ukolintum u aintsutish*. Who killed him? *tsuet* (for *suet*) *opolistum*?

16. Almost any word may become a verb; *khaest*,

good ; *khaest*, he is good ; *kinkhaest*, I am good ; *kwukhaest*, thou art good. From *shaii*, that, so, is derived *tashaiish*, it is not so. From *eselekhu*, two houses, *kineselekhu*, I have two houses. A termination in *alisish* signifies desire or want. From *nokhonokh*, a wife, *inokhonokhwalisish*, to want a wife.

*Derivatives*.—From *iitsh*, to sleep, *siitsum*, a blanket. From *sumankhu*, tobacco, *sumankhutun*, pipe. From *sa-withhllkhwu*, water, *suauwilkhl*, a fish.

17. The composition or agglutination of one or two syllables, taken from different words to form a new term, is common amongst the Selish. From *pokhpokhot*, old, and *tshesus*, ugly, is made *poiush*, ugly from age. From *sits*, new, and *suiatkhelekh*, house, is made *sitslekh*, new house. From *kwutunt*, great, and *spoos*, heart, is derived *kutespoos*, a warrior. From *sintshithkhsaskakha*, a horse, and *lkhlo-tkhloosum*, to look for any thing, is formed the verb *tkhlassakakha*, to look for horses, which is regularly varied, as *kakstkhlassakhatkhlip*, we mean to look for our horses, *mukinuvaustkhlassakha*, I shall go to look for my horse.

#### 4. *Sahaptin Family.*

Vocabularies principally obtained from Dr. M. Whittemore, American missionary at Waiilatpu : the grammatical principles chiefly taken from the missionary A. B. Smith, on Kooskooski River.

1. The number of letters necessarily used to express the sounds of this language is fourteen—five vowels and nine consonants. Seven other consonants are occasionally employed in foreign words, introduced by the missionaries in their translations.

2. The following is the arrangement of the alphabet :

A	pronounced	as	<i>a</i>	in	<i>father</i>
E	"	"	<i>a</i>	in	<i>hate</i>
I	"	"	<i>i</i>	in	<i>machine</i>
O	"	"	<i>o</i>	in	<i>note</i>
U	"	"	<i>oo</i>	in	<i>moon</i>

H, k, l, m, n, p, s, t, w, are pronounced as in English. B, d, f, g, r, v, z, are used only in words of foreign origin. (S and *sh*, also *l* and *n*, often confounded.) Language clear, smooth, sonorous.

3. The vowels have sometimes other sounds besides those given above. *A* is used with the most latitude, and represents also the sound of *a* in *fall*, (*ā*), of *a* in *what*, (*ǣ*) and *u* in *hut* (*u*). *E* has also the sound of *e* in *met*; *i* that of *i* in *pin*, and of *y* in *you*.

4. The most common diphthongs are *ai*, pronounced like *i* in *pine*, *au*, like *ou* in *south*, and *iu*, like *ew* in *new*.

7, 8. *N* and *l* are interchangeable. Women and children use *l* instead of *n*; *h* becomes *k* before a vowel; *k* becomes *h* before *n*.

### Formation of Words.

9. The roots of words consist of one, two, or three syllables. To these radical forms syllables may be prefixed and suffixed to almost any extent, varying the signification and lengthening the word to nine or twelve syllables. The various circumstances or modes of action are expressed in that way, so as to bring them into the verb itself and to make but one word. For example, the word *ki-shap-tau-tu-al-a-wih-nan-kau-na-ni-ma* is thus compounded. *Hi* is the prefix of the third person singular number; *tau* has reference to any thing done in the night; *tuala* to an action performed in the rain. These two are never used alone, and are not derived, so far as known, from any verbal root. *Wihnan* is from the simple verb *wihnasa*, to travel on foot. The verbal noun, which is the simplest form of the root, is *wihna*. The last *n* seems to be added for the sake of euphony. *Kau* is from the verb *kokauna*, root *kokaun*, to pass by. *Na* is the suffix of the indicative mode, aorist tense, direction from the speaker. The whole word signifies "he travelled by in a rainy night." *Shap* and *nima*:

the first gives a causative signification ; the second changes the direction towards the speaker.

11. Orthography, same in some words of different signification which differ in sound : owing to defective missionary alphabet.

12. Few generic, numerous specific terms.

### *Parts of Speech.*

13. Nouns adjective, pronouns, verbs, declinable ; adverbs, conjunctions (generally) indeclinable. One conjunction declinable.

14. No prepositions proper ; supplied by suffixes, which may be termed "cases."

### *Nouns.*

15. Nouns varied for numbers and cases. A vocative in names of relationship : a younger brother, *askap* ; voc. when addressing him, *aska*. But sometimes a new word substituted : *pisht*, a father, voc. *tata*, when son addresses him.

16, 17, 18. Two numbers, singular and plural. Plural usually formed by duplication of first syllable : *pitin*, girl, pl. *pipitin*. When word begins with vowel, this sometimes alone doubled : *atwai*, an old woman, pl. *aatwai*. In names of relationship, plural formed by suffixing *ma* : *pika*, mother, pl. *pikama*. *P* final of singular dropped : *askap*, *askama*.

19. Gender of sexes distinguished often by distinct names : *haswal*, boy, *pitin*, girl ; *wawokia*, male elk, *taship*, female elk. When no distinct names, the words *hama*, male, *aiat*, female, are used.

20. Nouns declined by adding a suffix, sometimes changing or dropping the last letter of the nominative. But those suffixes are not limited to those modifications which we call cases, and are used instead of not only our prepositions, but also of various other relations.

21. The noun *init*, a house, is thus declined :

Nom.	<i>init</i> , house
Gen.	<i>ininm</i> , of a house
Acc.	<i>inina</i> , house.
1st Dat.	<i>initph</i> , to or for a house
2d Dat.	<i>initpa</i> , in, on, or upon a house
1st Abl.	<i>initki</i> , with a house (instrument)
2d Abl.	<i>initpkinih</i> , from a house
3d Abl.	<i>initain</i> , for the purpose of a house

(The pronunciation does not show clearly that there is a different form of this word for the plural ; it would properly be *iinit*.)

There are other suffixes which may be considered adjective or adverbial, as

<i>initash</i> , the place of a house
<i>initpama</i> , belonging to a house
<i>ininot</i> , without (or destitute of) a house
<i>initin</i> , having a house
<i>initiuh</i> , like a house
<i>initsim</i> , only a house

22. Nouns ending in *a*, *i*, *o*, and *u*, make the genitive by adding *nm* ; as *hama*, *hamanm* ; *hatsu*, *hatsunm*. Those ending in *ai*, *k*, *m*, and *s*, by adding *nim* ; as *tahai*, *tahainim* ; *witk*, *witihinm* (see § 8) ; *shikam*, *shikamnim*. Those ending in *l* and *n*, except it be in *in*, by adding *m* ; as *haswal*, *haswalm* ; *titokan*, *titokanm*. Those ending in *in* change the *n* to *shnim* ; as *himin*, *himishnim*. Those in *p* add *im* ; as *piap*, *piapim*. Those in *at* add *um*, as *miohat*, *miohatum*. Those in *it* change the *t* to *nm* ; as *iskit*, *iskinm*. Those in *kt* drop the *t* and take *nm*, with a vowel preceding ; as *taulikt*, *tauliknm* ; *nukt*, *nukunm*.

23. The accusative is formed from the genitive by dropping the *m*, (and *i* when it precedes it,) and adding *a* ; or, if the *m* is not preceded by *n*, by adding *na* ; as *iskinm*, *iskina* ; *witihnim*, *witihna* ; *miohatum*, *miohatna*.

*The Adjective.*

24. The adjective is declined in the same way as the noun; as

<i>Sing.</i>	<i>Plur.</i>
Nom. tahs (taiits) good	titahs
Gen. tahsnim	titahsnim
Acc. tahsna	titahsna
1st Dat. tahsph	titahsph
2d Dat. tahspa	titahspa
1st Abl. tahski	titahski
2d Abl. tahspkinih	titahspkinih
3d Abl. tahsain	titahsain

25. The degrees of comparison are thus expressed :

*Positive*, tahs, good

*Comparative*, tahs kanmakanm, better

*Superlative*, tahsni, best

There are other modes of expressing the superlative degree, as *tahstamaunin*, very good, &c.

26. There is also a mode of expressing any thing that is progressing towards a superlative point, which is by doubling a syllable or part of a syllable; as *lawit*, clear, plain; *lauauit*, increasingly clear.

*Of Pronouns.*

27. Pronouns may be divided into personal, adjective, and interrogative. The personal pronouns are *in*, I, *im*, thou; *ipi*, he or she; *nun*, we; *ima*, ye; *imma*, they.

[The pronouns of the second and third persons plural are distinguished in writing for the sake of perspicuity; but in pronunciation no difference whatsoever can be discerned between them. Both are sounded *imă*, with the accent on the last syllable.]

28. Pronouns are declined in the same way as nouns and adjectives. *In* makes in the genitive *inim*, acc. *ina*; *im* makes *imim*, *imana*; *ipi*, *ipnim*, *ipna*; *nun*, *numim*.

*nuna; ima, imam, imuna; imma, immam, immuna.* (These genitives become possessive pronouns.)

29. The personal pronouns are variously compounded, or receive various suffixes, which change their signification; as,

innik, I myself	imnih, thou thyself	ipinih, he himself
insiwat, I alone	imsiwat, thou alone	ipsiwat, he alone
in̄ka, I also	imka, ipimka	
inku, imku, ipinku		

The termination *ku* is used to signify assent. It is suffixed not only to pronouns, but to verbs, and often to other words in giving an affirmative answer.

inkos, I first	imkos, ipimkos
innihnakos, I myself first	imnihnakos, &c.
inhwai, I instead of another	imhwai; ipinhwai
intit, I the same	imtit, ipintit

All these are declined like the simple forms.

30. Such genitive is compounded with nouns and forms but one word; as, *iniatwa*, instead of *inim wiatwa*, my companion.

31. Demonstrative; *ki*, this; *ioh*, that; plural *kima*, *iokoma*; genitive *kinm*, *kinimam*; accusative, *kinia*, *kini-mana*; *ioh*, gen. *kunim*, pl. *kunimam*; accus. *kunia*, *kuni-mana*.

33. The suffix *in* annexed to these two pronouns means, with, in company with this or that. But though the nominative be singular, the verb connected with it is always plural; as *kuniim kushish*, with that one *we* go, meaning, I am going with that one. Said suffix *in* often attached to proper and common names.

34. Three interrogative pronouns, viz.; *ishi*, who? relates to persons only; *itu*, what? relating only to things; *ma*, which? used of both persons and things. How declined. *Ma* both singular and plural; *ishi*, *ishinm*, *ishina*; pl. *ishima*, *ishimam*, *ishimana*.

35. Relative pronouns supplied by the union of the par-

ticle *kah* with the personal pronoun. If the pronoun relates to person, it follows the particle ; if to things, the pronoun precedes.

The same particle *kah* when connected with the verb signifies, in order that, that I may ; it is also used in an imperative sense ; *kah kush*, let me go.

### *Declinable Conjunctions.*

36. Some of these have an intensive force, others serve as connectives between sentences.

37. They are declined according to number and persons :

<i>Singular.</i>	<i>Plural.</i>
1st person, kah, that	kah or kanm
2d " kam	kapam
3d " ka	ka

*Kuh*, if, perhaps (used with a supposition).

<i>Singular.</i>	<i>Plural.</i>
1st person, kuh	kuh or kunanm
2d " kum	kupam
3d " ku	ku

38. In the first person plural of both these words there are two forms, which are used under different circumstances. When the speaker, his associates, and the person or persons addressed are all included, the latter form, *kanm* or *kunanm*, is used. If the speaker and his associates only are included, and not those addressed, the other form is used, *kah* or *kuh*.

39. When this class of words is used in connexion with an active transitive verb, which has for its object a second person singular or plural, there is still another variation ; as,

<i>Sing. or Plur.</i>	
1st person, kumah	} (Object. 2d pers. sing.)
3d " kum	
1st person, kupamah	} (Object. 2d pers. plur.)
3d " kupam	

Other words of this class are *atah*, *kainah*, *iakah*, *tokah*, &c., all varied in the same manner.

### *The Verb.*

40. In the verb consists emphatically the power of the Sahaptin language. The various particles and auxiliaries which help to form other languages, and render the variations of the verb more simple and concise, are, to a great extent, wanting in this. Hence the variations of the verb are extremely numerous, and they may be increased to an almost indefinite extent by composition.

41. Verbs may be divided into three classes—neuter, active intransitive, and active transitive.

42. There are two neuter verbs, *wash*, to be, signifying simple existence, and *witsasha*, to become. The former is wanting in all the future tenses, or, if they exist, they are the same with those of *witsasha*, and formed from it.

43. The active intransitive verbs are those which do not admit an accusative after them. They are similar in their variations to the neuter verbs.

44. Both these classes present a striking peculiarity in one respect. There is one form of the verb to agree with the nominative, and another to agree with the genitive, when possession is implied. In the first and second persons, however, the form is the same in each ; thus,

#### With the Nominative.

<i>Sing.</i>	<i>Plur.</i>
1st person, in wash	nun washih
2d “ im awash	ima athwashih
3d “ ipi hiwash	imma hiushih

#### With the Genitive.

<i>Sing.</i>	<i>Plur.</i>
1st person, inim wash	nunim washih
2d “ imim awash	imam athwashih
3d “ ipnim ush	immam aushih

These forms of the verb are so definite that often it is not necessary to use the pronoun ; and in conversation it is frequently omitted. For instance, if I ask whose a thing is which belongs to the people, the answer will be "*aushih*," the plural form of the verb implying possession (meaning "it is theirs").

45. The active intransitive has one form to agree with the nominative, and another to agree with the genitive, the same as the neuter. For instance, a Sahaptin will say, *Ipnim miahs atnuhna*, instead of *ipnim miahs hitnuhna*, his child died.

46. The active transitive verb presents a much more striking peculiarity. This is always capable of taking an accusative after it, but perhaps as frequently takes a nominative after it as its object as an accusative. When a person performs an action for himself, the object of the verb is usually in the nominative, and is preceded by a nominative expressed or implied, in all cases.\* The form of the verb, too, is different from that when followed by an accusative. If one speaks of an action which is performed, without any intimation for whom it is performed, the verb takes an accusative after it ; in which case, if it be in the third person, it takes a genitive before it instead of a nominative. When the verb takes an accusative after it, the verb is varied throughout its whole declension, according to the number and person of the accusative. Hence there are six variations of the verb, according to the number and person of its object. [These variations are what are now termed by grammarians *transitions*—a word first employed by the Spanish missionaries, and introduced into general use by Mr. Duponceau.]

47. If an action is performed for another, the verb, instead of being varied in declension to denote it, assumes a

\* This sentence is rather obscure, and it is to be regretted that no example is given in the grammar to illustrate the peculiarity in question.

new ground-form, or is thrown into another conjugation, whose declension is very similar to that of the simple form, and equally full. This form governs two cases—the accusative of a person and nominative of a thing. *Hakisa* is the simple form, and *hanansha*, or *hahnaisha*, according to the dialect, is the form signifying the performance of the action for another.

To this may be added two other conjugations derived immediately from the preceding—the one signifying the going to perform an action at a distance, and the other the going to perform an action for another; as *haktasa*, to go to see any thing at a distance, and *hahnantasa* (or *hahnaitasa*), to go to see for another.

These are all declined, in general, like the simple form, with some few differences in some of the modes and tenses.

48. As yet no passive form of the verb has been discovered, and we are led to conclude that it does not exist. The verbal adjective or participle ending in *in*, which is frequently used with the verb of existence, has rather the signification of a mere adjective, or of the present participle in English, than of the past participle which forms the passive in our language. It may, however, in some cases, have a passive signification. An impersonal form of expression is also used, similar to the English “they say,” for “it is said.”

49. A large number of verbs are contracted after the manner of the Greek contracts. This contraction, however, occurs only in the third person singular and plural, throughout all the moods and tenses; as *hiutsasha*, for *hiwitsasha*.

50. Verbs are varied according to location, direction, mode, tense, number, and person.

51. As regards location, when the action originates from the place where the speaker is, the usual form of the verb is used; but when the action originates from a place at a distance from the speaker, a different form is used; as *hahna*, aorist tense, common form; *hahnakikika*, the same

tense, when the action originates at a distance. In the form signifying direction towards the speaker, if no intermediate point or place is spoken of in the progress of the action, the common form is used; but when the action in progress is spoken of as coming from that intermediate place, the other form is used.

52. *Direction*.—Every verb is varied according as the action or affection, or even being, have a direction towards or from the speaker; as *hakisa*, when the action is *from* the speaker, and *haksam* when it is *towards*; and in the form signifying an action originating at a distance, *haksanki*, from, and *haksankikim*, towards. It is difficult to conceive of direction in the verb expressing simple existence; but here the two forms are in common use; as *hiwash*, from, and *hiwam*, towards.

53. The *modes* are more numerous than usual in other languages. There are at least six distinct modes, and perhaps one more ought to be reckoned. They are as follows:

(1.) *Indicative*, having the same signification as in English.

(2.) *Usitative*, signifying an action that is customary or habitual; as *in tseknakana*, I used to say.

(3.) *Suppositive*, implying a condition or doubt.

(4.) *Subjunctive*, signifying an action which depends on a previous supposition; as *ka kina hiivatah, kava in aksanah*, if he were here, then I should see him.

(5.) *Imperative*, as in other languages. When prohibition is expressed, the future form of the verb is used instead of the imperative, with the negative *watmet* prefixed.

(6.) *Infinitive*, signifying the purpose for which an action is performed; as *hahnash kuma*, I have come to see.

The other form of expression, hinted at as being an additional mode, is similar in its signification to the infinitive. It follows a verb in one of the other modes in the same manner as the infinitive, and is preceded by the particle *kah* in

the sense of *that*. This form of the verb is varied according to number and person, but is not varied according to time ; as *hatsu inpantam kah aliksh*, bring me some wood, that I may make a fire.

54. The tenses as well as modes are uncommonly numerous. There are no less than nine, though they are not all used in any but the indicative mode.

(1.) Present, signifying an action which is passing at the time the assertion is made ; as *in timasa*, I am writing.

(2.) Perfect, denoting an action just completed ; as *in hakin*, I have just seen.

(3.) Recent Past, representing an action which took place within a recent period ; it may be in the early part of the same day, or within a few days ; as *haksaka*, have seen.

(4.) Remote Past, denoting that the action took place at a more remote period, usually a long time ago ; as *haksana*, I saw.

(5.) Aorist, or Past Indefinite, representing an action as past, without reference to the precise time ; it may be recent or remote ; as *hahna*.

(6.) Present Future, representing an action which is about to take place ; as *haktatasha*, about to see.

(7.) Future, representing an action which will take place at any future time ; as *hahna*, will see.

(8.) Recent Past Future, an action which was about to take place at a recent period ; as *haktatashaka*, have been about to be seen.

(9.) Remote Past Future, an action which was about to take place at a remote period ; as *haktatashana*, was about to see.

55. Each verb has usually two verbal adjectives or participles ; though their properties are somewhat different from those of participles in other languages. One is affirmative and the other negative ; as *hahnin*, the affirmative participle of *hakisa*, and *hahnai*, the negative.

56. There are also three verbal nouns from each verb,

having different significations ; as *hakin*, having a signification similar to the Latin gerund ; *hakinash*, which has reference to the object or purpose to which a thing is applied. The names given to tools or instruments, previously unknown to the people, are in this form. The other noun signifies the doer of an action ; as *haniawat*, maker, from *hanisha*, to make.

57. There is also, in some cases, an adverbial form, used in connexion with other words, expressing the manner of an action ; as *hakmaih hikusha*, he goes seeing.

58. In the active intransitive verb there is often a different form still. It is the simplest form of the word, the root itself, and is used in connexion with *kusha*, to go ; as *tau hikush*, it has gone dry, or it has dried up, as a fountain or stream of water.

59. If conjugation is defined, as in Hebrew, as having reference to different forms of the same verb, there may be said to be many conjugations in this language. The active intransitive and the active transitive, while they differ widely in their declensions, have also different conjugations. The form terminating in *osha* or *usha*, belongs exclusively to the former, while the reflective belongs exclusively to the latter.

60. The three forms mentioned in §47 as conjugations, are derived immediately from the ground-form *hakisa* ; and each of the conjugations to be mentioned are similar to the original ground-form, inasmuch as they each have these three forms derived from them in the same manner.

61. The conjugations are as follows :

### *Of the Active Intransitive Class.*

*Hisamsa* is the ground-form, which means to be angry ; from this is formed,

*Hisamnosh*a, to be angry towards or at, which is active transitive, and may govern an accusative.

*Of the Active Transitive Class.*

*Hakisa* is the ground-form ; whence *pihaksih* (plu.), reciprocal, to see each other. This form also used in the singular, most frequently in the word *inisha*, to give. When those people give they always expect a return : they know of giving in no other sense.

*Inaksa*, reflective ; I see myself. This form is made by prefixing the personal pronouns, as :

	<i>Sing.</i>	<i>Plur.</i>
1st person,	<i>inaksa</i>	<i>numaksih</i>
2d    "	<i>imaksa</i>	<i>imamaksih</i>
3d    "	<i>ipnaksa</i>	<i>immakaksih</i>

*Shapaksa*, causative ; to cause to see, to show.

*Wiaksa*, successive ; to see in succession, or one thing after another.

*Takaksa*, to see suddenly, or for a short time.

62. Another causative form refers to an effect produced by language. *Sukuasa*, to know ; *tasukuasa*, to cause to know by *talking* to.

63. Other prefixes attached to some verbs *hahnipas-wisha*, to desire to see. Also some suffixes, most of which are fragments of other verbs, and suffixed, form innumerable compounds.

64. In giving an affirmative answer, instead of using a particle, the verb, noun, or pronoun belonging to the question is repeated, only changing the termination—the terminating vowel being always *u*. To the question, *wat adutasha* ? are you not about to go ? the affirmative answer will be, *kutatashu*. Also, *wat akaiu* ? answer, *kiuku*.

65. Almost any noun may become a verb, by change of form or adding a suffix ; *mishat*, a chief ; *ipnomiohatoksha*, he makes or conducts himself as a chief. *Himakash*, great ; *himakashwisha*, to be great.

66. Most conjugations declined as the paradigm given ; reciprocal and reflective differ in some respects.

*Adverbs.*

67. Not numerous, as the manner of the action is so frequently expressed by the verb itself.

68. A class of adverbs derived from verbs, and when used are connected with another verb, so as to express the manner of the action : *Minmaih akuma?* In what way did you come? Answer: *wihnanih kuma*, I came on foot: the adverb *wihnanih* being derived from the verb *wihnasa*, to walk (walking I came).

69. Adverbs of time and of place : *wako*, now ; *wakepa*, long ago ; *kina*, here ; *kuna*, there, &c.

70. Interrogative adverbs always commence with the letter *m*, probably from the interrogative pronoun *ma* ; as *maua?* when? *mina?* where? *mas?* how much? *malaham?* how many times? *mahal?* how long? *maloshus?* how many hundreds?

*Conjunctions.*

71. But few in number. *Wah*, and, used only to connect words, usually nouns. *Kaua*, used to connect sentences, refers also to order of events, then and then. It also receives some adjective terminations, as do also some adverbs : *kauama*, belonging to that time ; *kaualit*, at that same time. Other conjunctions : *met* or *kimet*, but ; *ku* or *tsalawi*, if ; *inah* or *inaki*, though ; *sauin*, notwithstanding.

*Interjections.*

72. Numerous ; used to express sudden emotion. *I-ia-a-iah* is an expression of despair.

*Syntax.*

73. The following are a few most important rules :

(1.) Adjectives agree with their nouns in number and case.

(2.) Verbs agree with their nominatives in number and person.

(3.) Neuter and active intransitive verbs, when possession is implied, take before them a genitive instead of a nominative.

(4.) Active transitive verbs, when followed by an accusative, always take a genitive before them, in the third person, instead of a nominative.

(5.) The conjugation, which signifies to perform an action for another, or in reference to another, always takes after it an accusative of a person with a nominative of a thing.

(6.) As to the relative position of words in a sentence, no very precise rules can be given. The language admits of greater latitude in transposition than the English. The form of words is so definite, that the grammatical construction is easily determined without reference to the relative position.

(7.) The adjective usually precedes the noun, and the verb is usually thrown into the latter part of the sentence, having the accusative before it. Sometimes the nominative is the last in the sentence.

Mr. Smith gives a paradigm of the simple verb *hakisa*, to see, conjugated through all the modes and tenses, as well as in the directive and locative forms. Some idea may be formed of the extent of the variations, and of the labor required in educating them, from the fact that they occupy, in his essay, no less than forty-six pages of manuscript. And it is to be recollected, that neither the six derived conjugations, nor the three forms mentioned in §47, of which they are all susceptible, are included in this paradigm.

The following paradigm of the substantive verb was written out by Mr. S. at my request, as likely to be the subject of some interest. It is in frequent use, with precisely the force of the English "to be," as is evident from the example given in another part of the grammar—*ioh kah tse-*

kaku ikuin HIWASH—that which I have said *is* true. In the third person, singular and plural, two forms are given, the latter of which is used with the genitive of possession. (See § 44.)

*Direction towards.*

im a\* wam  
ipi hiwam  
  
ima ath\* washinm  
imma

*Direction from.*

in wash  
im a\* wash  
ipi hiwash ; ipnim ush  
nun washih  
ima ath\* washih  
imma hiushih ; immam aushih

I am,  
thou art  
he is ; it is his  
we are  
you are  
they are ; it is theirs

## RECENT PAST TENSE.

wamka  
a wamka  
hiwamka  
washinmka  
ath washinmka  
hiushinmka

waka (pron. wāka)†  
a waka  
hiwaka ; awaka  
washeka  
ath washeka  
hiusheka ; ausheka

I have just been  
thou hast, &c. &c.

## REMOTE PAST TENSE.

wama  
a wama  
hiwama  
washinma  
ath washinma  
hiushinma

waka (pron. wāka)†  
a waka  
hiwaka ; awaka  
washina  
ath washina  
hiushina ; aushina

I was

*Locative Form (see § 51).*

## PRESENT TENSE.

awakam  
hiwakam

waki  
awaki  
kiwaki  
washinki  
ath washinki  
hiushinki

\* The particles *a* and *ath* (or *atk*), which are the signs of the second person, singular and plural, are here given separate from the verb, as in fact, instances occur where other words are introduced between them and the verb.

† These words will illustrate what has been said (§ 11) of the advisability of introducing other vowel-sounds into the alphabet.

## RECENT PAST TENSE.

wakaka (pron. wákāika)  
 a wakaka  
 hiwakaka  
 washinkaka  
 ath washinkaka  
 hiushinkaka

## REMOTE PAST TENSE.

wakika  
 a wakika  
 hiwakika  
 washinkika  
 ath washinkika  
 hiushinkika

The substantive verb is defective in the other tenses and modes, and they are supplied from the verb *witsasha*, signifying to become, which is inflected as follows:

*Witsasha*, to become.

*Direction towards.*

*Direction from.*

## PRESENT TENSE.

	witsasha	I become
a witsasham	a witsasha	thou becomest, &c.
hiutsasham	hiutsasha ; autsasha	
	witsashih	
ath witsashinm	ath witsashih	
hiutsashinm	hiutsashih ; auts—	

## PERFECT TENSE.

witsash	I have become, or been
a witsash	
hiwitsash	
pawitsash	
ath pawitsash	
hipawitsash	

## RECENT PAST TENSE.

witsashamka	witsashaka	I have just become
a witsashamka	awitsashaka	
hiutsashamka	hiutsashaka	
witsashinmka	witsasheka	
ath witsashinmka	ath witsasheka	
hiutsashinmka	hiutsasheka	

<i>Direction towards.</i>	<i>Direction from.</i>	
REMOTE PAST TENSE.		
witsashama	witsashana	I did become
witsashinma	witsashina	we did become
AORIST.		
witsama	witsaia	I became, or was
pautsama	pautsaia	we became, or were
FUTURE INDEFINITE.		
witsaiukum	witsaiu	I shall become, or be
pautsaiukum	pautsaiu	we shall become, or be
PRESENT FUTURE.		
witsatatasham	witsatatasha	I am about to become
witsatatashinm	witsatatashih	we are about to become
RECENT PAST FUTURE.		
witsatatashamka	witsatatashaka	I was just about to become
witsatatashinmka	witsatatasheka	we were just about to become
REMOTE PAST FUTURE.		
witsatatashama	witsatatashana	I was about to become
witsatatashinma	witsatatashina	we were about to become

### Paradigm of the verb *hahnash*, to see.

#### PRESENT TENSE.

##### *First Transition.*

in a hakisa imana	I see thee
in akisa ipna	I see him
in ath hakisa imuna	I see you
in anashaksa immuna	I see them

##### *Second Transition.*

im a haksam ina	thou seest me
im a aksam ipna	thou seest him
im anashaksam nuna	thou seest us
im anashaksam immuna	thou seest them

##### *Third Transition.*

ipnim haksam ina	he sees me
ipnim a haksam imana	he sees thee
ipnim paksam ipna	he sees him
ipnim hinashaksam nuna	he sees us
ipnim ath haksam imuna	he sees you
ipnim hinashaksam immuna	he sees them

*Direction towards.**Direction from.**Fourth Transition.*

nun a haksih imana	we see thee
nun aksih ipna	we see him
nun ath haksih imuna	we see you
nun aksih immuna	we see them

*Fifth Transition.*

ima ath haksinm ina	ye see me
ima atk aksinm ipna	ye see him
ima ath nashaksinm nuna	ye see us
ima atk aksinm immuna	ye see them

*Sixth Transition.*

immam haksinm ina	they see me
immam a haksiam imana	they see thee
immam paksinm ipna	they see him
immam hinashaksinm nuna	they see us
immam ath haksinm imu-	immam ath haksih imu-
na	na
immam ath haksinm imu-	immam ath haksih imu-
na	na
immam paksinm immuna	immam paksih immuna
	they see you
	they see them

## PERFECT TENSE.

in a hahnim imana	in a hakin imana	I have seen thee
in ahnim ipna	in ahakin ipna	I have seen him
in anashahnim immuna	in anashakin immuna	I have seen them, &c.

## RECENT PAST TENSE.

a haksamka	a haksaka	I have just seen thee
aksamka	aksaka	I have just seen him
anashaksamka	anashaksaka	I have just seen them

## REMOTE PAST TENSE.

a haksama	a haksana	I did see thee
aksama	aksana	I did see him
anashaksama	anashaksana	I did see them

## AORIST TENSE.

a hahnima	a hahna	I saw thee
ahnima	ahahna	I saw him
anashnima	anashahna	I saw them

## PRESENT FUTURE TENSE.

a haktatasham	a haktatasha	I am about to see thee
aktatasham	aktatasha	I am about to see him
anashaktatasham	anashaktatasha	I am about to see them

*Direction towards.**Direction from.*

## FUTURE TENSE.

a hahnukum	a hahnu	I shall see thee
ahnukum	ahnu	I shall see him
anashahnukum	anashahnu	I shall see them

## RECENT PAST FUTURE.

a haktatashamka	a haktatashaka	I was just about to see thee
aktatashamka	aktatashaka	I was just about to see him
anashahtatashamka	anashahtatashaka	I was just about to see them

## REMOTE PAST FUTURE.

a haktatashama	a haktatashana	I was about to see thee
aktatashama	aktatashana	I was about to see him
anashaktatashama	anashaktatashana	I was about to see them

*Locative Form.*

in aksankikim ipna	in aksanki ipna	I see him (yonder ?)
ahnakikim	ahnaki	I have seen him
aksankikimka	aksankaka	I have just seen him
aksankikima	aksankika	I did see him
ahnakikikima	ahnakikika	I saw him
aktatashankikim	aktatashanki	I am about to see him

## (No general Future Tense.)

aktatashankikimka	aktatashankaka	I was just about to see him
aktatashankikima	aktatashankika	I was about to see him

*Usitative Mode.*

in ahnakam ipna	ahnah	I am wont to see him
ahnakamka	ahnakaka	I have lately been wont to see him
ahnakama	ahnakana	I was formerly wont to see him
ahnakanukum	ahnakanu	I shall see him occasionally

*Usitative Mode, Locative Form.*

ahnakankikim	ahnakanki	I am wont to see him yonder
ahnakankikimka	ahnakankaka	I have lately, &c.
ahnakankikima	ahnakankika	I was formerly, &c.

*Direction towards.**Direction from.**Suppositive Mode.*

kuk in akinamh ipna	kuk in akina hipna	if I see him
kum im akinamh	akinah	if thou seest him
ku ipnim pakinamh	pakinah	if he sees him
kuh nun apakinamh	apakakinah	if we see him
kupam ima apakinamh	apakinah	if ye see him
ku imma paksanamh	paksanah	if they see him
kumak in hakinamh	hakinah	if I see thee
kum ipna “	“	if he sees thee
kupamak in “	“	if I see you
kupam ipnim “	“	if he sees you, &c. &c.

## AORIST TENSE.

kuk in ahnokunka ipna	ahnoka	if I saw him
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*Subjunctive Mode.*

kuk in aksanamh ipna	aksanah	I might or should see him
kum im aksanamh	aksanah	thou mightest see him
ku ipnim paksanamh	paksanah	he might see him
kuh nun aksinamh	aksinah	we might see him
kupam ima aksinamh	aksinah	ye might see him
ku imma paksinamh	paksinah	they might see him

## AORIST.

aksanokumka	aksanoka	I might have seen him
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## PRESENT FUTURE.

aktatashanamh	aktatashanah	I may soon see him
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## PAST FUTURE.

aktatashanokumka	aktatashanoka	I might have seen him
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*Locative Form.*

aksaktanamh	aksaktana	I might see him yonder
aksaktanokumka	aksaktanoka	(Aorist)
aktatashaktanamh	aktatashaktanah	(Present Future)
aktatashaktanokumka	aktatashaktanoka	(Past Future)

*Imperative Mode.*

hahnim ina		look (thou) at me
hahnimth ina		look (ye) at me
nashahnim nuna		look (thou) at us
nashahnimth nuna		look (ye) at us
ahnim ipnim	ahakim ipna	look (thou) at him
ahnimth ipna	akith ipna	look (ye) at him

*Infinitive Mode.*

hahnash	to see
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5. *Waiilatpu Family.*

The vocabulary *O* from Dr. Witman is correct. Some words adopted from the Sahaptins, viz. numerals and pronouns of Nez Percés. In all other respects languages perfectly distinct. Structure said to differ from Sahaptin. A dual of 2d person, *mkimish*, which does not exist in the Sahaptin.

Plural Adjectives	{ yáumua, great	pl. yiyímu
	{ suáiu, good	pl. sasuaíu
	{ luástu, bad	pl. lalúástu

6. *The Tshinuk Family.*

The pronunciation is indistinct. *Sh* and *s*, *k* and *g*, *d* and *t*, *m* and *b*, constantly confounded. Language extremely difficult to acquire: only one instance of a white man having learned to speak it with fluency. The consonants are, *s*, *g*, *kh*, *m* or *b*, *n*, *p*, *q*, *t*, and *w*. The Tshinuk is still more remarkable for the variety of its forms than either the Selish or the Sahaptin. In the pronouns, for example, it has not only the dual, but also, in the first person both of the dual and plural, a twofold form—one excluding and the other including the party addressed. We find, also, in one dialect (if not in all) two pronouns of the third person singular, viz., masculine and feminine—a distinction rarely made in any of the Indian tongues.

The following are the personal pronouns in the language of the upper Chinooks, or Watlalas:

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
naiki, I	ndaiki, we two (ex.)	ntshaika, we (exc.)
	tkhaika, we two (inc.)	ulkhaika, we (inc.)
maika, thou	mdaika, ye two	mshaika, ye
iakhka, he	ishtakhka, they two	tkhlaitshka, they

The possessive pronouns are, as in Selish, particles joined to the nouns. They are the same, except for the

first person singular, as the two or three first letters of the personal pronouns. With *itukutkhle* or *itukwutkhle*, house, use, they make.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
kukwutkhl, or kukwitkhl, [my house	ndakwitkhl	ntshakwitkhl, our house (exc.)
meukwitkhl, thy house	tkhakwitkhl	ulkhakwitkhl, our house (inc.)
iakwitkhl, his house	mdakwitkhl	mshakwitkhl, your house
	ishtakwitkhl	tkhlakwitkhl, their house

The first person is sometimes expressed by *itsh*, and the second by *imi*; as *itshgitsh*, my nose, *imigitsh*, thy nose, *iagitsh*, his nose, &c.

In the same way verbs and verbal adjectives take these prefixes, to form the various inflections for number and person. Thus from *tshis*, cold, with *keakh*, which seems to be used as an auxiliary, or perhaps a substantive verb, are formed,

## PRESENT.

*Singular.*

naika tshinukhkeakh, I am cold  
maika tshishumkeakh, thou art cold  
iakhka tshikeakh, he is cold

*Dual.*

ndaika tshishuntkeakh	ntshaika tshishuntshkeakh, we are cold (exc.)
tkhaika tshishtkeakh	ulkhaika tshilukeakh, we are cold (inc.)
mdaika tshimuakeakh	mshaiki tshishumckeakh, ye are cold
ishtakhka tshishtkeakh	tkhlaitshka tshishutkhlkeakh, they are cold

## PAST.

takutkhl naika tshinutkeakh, yesterday I was cold  
takutkhl ntshaika tshishuntshkeakh, yesterday we were cold (exc.)  
takutkhl ulkhaika tshibutkeakh, yesterday we were cold (inc.)

(It will be seen that this tense differs from the Present merely in the insertion of a *t* before *keakh*.)

## FUTURE.

atkhlke naika tshishunkhatka, by and bye I shall be cold  
atkhlke ndaika tshishundkhatka, by and bye we two shall be cold (exc.)  
atkhlke tkhaika tshishutkhatka, by and bye we two shall be cold (inc.)  
atkhlke mdaika tshishumkhatka, by and bye ye two will be cold  
atkhlke mshaika tshishumshkhatka, by and bye ye (pl.) will be cold  
atkhlke tkhlaitshka tshishutkhlkhatka, by and bye they will be cold

In all the preceding words, the *tshish* may be separated and placed at the end ; as, *naika unshkhatka tshish*, I shall be cold, &c.

The transitive inflections are as distinct in this language as in the Selish, and more numerous, inasmuch as they comprise the dual, and the double plural of the first person. The following examples will suffice to show the existence of these forms :

aminowagua, I kill thee  
 tshinowagua, I kill him  
 umtkinowagua, I kill you two  
 ushtkinowagua, I kill them two  
 umshkinowagua, I kill you (pl.)  
 utkhlkinowagua, I kill them  
 umshkiwagua, ye kill him  
 utkhlkiwagua, ye kill them

The lower or proper Tshinuk seems to differ from the upper (or Watlala) rather in words than in grammatical peculiarities. In the dialect of Waikaikum, the pronouns are nearly the same as in that of Watlala. For *he*, however, was given *iakhe*, and for *she*, *wakhe*.

Of many of the nouns no plural form could be discovered. Some of the names of living beings had a plural termination in *uks* or *uksh*, but this was not universal :

tkhlikala, man (vir)	pl. tkhlikalawuks
kiutan, horse	kiutanuksh
tkhlkamoks, dog	tkamoksuks

Some of the plurals were altogether irregular ; as,

kotkhlelikum, man (homo)	pl. tilekum
tkhlakel, woman	tanumsiks
tkhlkaskus, boy	tkasosinuks

### *Kalapuya.*

This vocabulary was obtained from two natives of the tribe, one of whom was a youth educated by the missionaries at the Willamet station. The language is soft and

harmonious. The *q* and *kh* occur, but not very often, and the latter is frequently softened to an *h*. The other consonants are *sh* (or *s*), *f*, *j*, *k*, *l*, *m*, *n*, *ng*, *p* (or *b*), *t* or *d*, and *w*.

The Kalapuya is chiefly remarkable for the great changes which its words undergo in their grammatical variations, leaving often very little trace of the root or ground-form. This is seen, in some degree, in the noun, but more particularly in the verb, the forms of which appear to be not less numerous than in the Sahaptin.

The dual and double plural do not exist in this tongue. The personal pronouns are,

tshi, or tshii, I	soto, we
maha, or maa, thou	miti, ye
koka, or kak, he	kinuk, they

The following examples will show the possessive adjuncts, and the manner in which they are combined with the noun :

tshi shimna, my father	soto tufam, our father
maha kaham, thy father	miti tifam, your father
kok inifam, his father	kinuk inifam, their father
tshi shinni, my mother	soto tunnim
maha kanni, thy mother	miti tinnim
kok innim, his mother	kinuk innim
tshi takwalak, my eye	soton tikwalak, our eyes
maha pukwalak, thy eye	mitin tikwalak, your eyes
kok intakwalak, his eye	kinuk inikwalak, their eyes
tshi tummai, or tammai, my house	soto tummai, our house
maha pummai, thy house	miti timmai, your house
kok inimmai, his house	kinuk inimmai, their house

No inflection or sign to indicate plurality could be discovered either in the noun or the adjective.

The following is the conjugation of the neuter verb *ilfatin*, to be sick :

## PRESENT.

tshi ilfatin, I am sick	tshiti ilfaf, we are sick
intshi ilfatin, thou art sick	intship ilfaf, ye are sick
ilfatin, he is sick	kinuk in ilfaf, they are sick

## PAST.

ilfatin tshi kuyi, I was sick yesterday	hiti ilfaf, we were sick
imku ilfatin, thou wast sick	imkup ilfaf, ye were sick
hu ilfatin, he was sick	kun ilfaf, they were sick

## FUTURE.

midji tailfit tshii, to-morrow I shall be sick	titi ilfit, we shall be sick
" tailfit maha, " thou wilt be sick	tapu ilfit, ye will be sick
" kiilfit, " he will be sick	kinuk in ilfit, thy will be sick

## NEGATIVE.

wangk tshik ilfatit, I am not sick	wangk sotok hilfaf, we are not sick
" mangk ilfatit, thou art not sick	" mitingk piilfaf, ye are not sick
" ilfatin kok, he is not sick	" kinuk inilfaf, they are not sick

*Akwii*, rain, has the following variations :

kwitit, it rains  
 engkwitit, does it rain ?  
 wangkkwitit, it does not rain  
 hakwitit kitatshikim, it rained last night  
 tiis kikunkwit, presently it will rain  
 wangk tiis kumyakwit, it will not rain soon  
 tiis kihekwiuntit, presently it will cease raining

The following examples will give some idea of the system of transitions in this language, and of the extraordinary changes which the words undergo. It certainly would not be supposed, without such evidence, that *himkuniti* and *tatetat* were merely inflections of the same verb.

tshitapatshitup maha, I love thee  
 tshitapintshuo kok, I love him  
 himtapintshiwata tshii kak, he loves me  
 hintshitapintshiwata tshii, dost thou love me

tshihotatshop tshii, I see thee  
 shoton tshii, I see him  
 himkuhoton kok, dost thou see him ?  
 himkuhutotshofon tshii, dost thou see me ?  
 himkuhoton kinuk, dost thou see them ?  
 kinuk himkunhoton, do they see thee ?

sit kok, give him  
 shiteto soto, give us  
 shineti kinuk, give them

eia putelip maha kуска keutan ? who gave thee that horse ?  
 shimma wala kotetat tshii, my father gave it to me  
 medjii tikumti, to-morrow I will give it to him

“ takumti shimma, thou wilt give it to my father  
 kitetat he will give it to me  
 tatetat thou wilt give it to me  
 titetip I will give thee  
 kitetiup he will give thee

eia himkuniti, to whom didst thou give it ?

himti shimma, I gave it to my father  
 wangk tshii keek timyeti, I do not wish to give it to thee

Of the remaining vocabularies little can be said beyond what may be gathered from the vocabularies. In the language of Kij and Netela a few examples of plural and pronominal forms were obtained, which may be worth preserving.

### *Kij.*

woroit, man	pl. wororot	tokor, woman	pl. totokor
kitsh, house	kikitsh	pailkhuar, bow	papailkhuar
haikh, mountain	hahaikh	wasi, dog	wausi (qu. wasi)
ishot, wolf	ishishot		
tihurwait, good	tiriwait	mohai, bad	momohai
tshinui, small	tshitshinui	arawatai, white	rawanut
yupikha, black	yupinut	kwauokha, red	kwaukhonut
ninak, my father		ayoinak, our father	
monak, thy father		asoinak, your father	
anak, his father		?	
nikin, my house		eyoknga, our house	
mukin, thy house		asoknga (?), your house	
akinga, his house		pomoknga, their house	

### *Netela.*

suol, star

pl. sulum

The following words appear to be also in the plural, with the possessive *my* prefixed ; *nopulum*, eyes (my) ; *nanakum*, ears ; *nikiwalum*, cheeks ; *natakalom*, hands ; *netemelum*, knees.

niki, my house	tshumki, our house
omaki, thy house	omomomki, your house
poki, his house	ompomki, their house
nokh, my boat	tshomikh, our boat
om omikh, thy boat	omom omikh, your boat
ompomikh (qu. pomikh), his boat	ompomikh, their boat

The similarity which exists between many words in these two languages, and in the Shoshonee, is evident enough from a comparison of the vocabularies. The resemblance is too great to be attributed to a mere casual intercourse ; but it is doubtful whether the evidence which it affords will justify us in classing them together as branches of the same family. The fact that the Comanches of Texas speak a language closely allied to, if not identical with, the Shoshonees, is supported by testimony from so many sources, that it can hardly be doubted.

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## THE “JARGON,”

OR

### TRADE LANGUAGE OF OREGON.

A VERY singular phenomenon in philology is the trade-language, or, as it is generally called, the Jargon, in use on the North-west coast and in the Oregon Territory. The circumstances to which it owes its origin are probably as follows :—When the British and American trading ships first appeared on the coast, about sixty years ago, they found there many tribes speaking distinct languages. Unfortunately, all these—the Nootka, Nasquale, Tshinuk, Tsihailish, &c.—were alike harsh in pronunciation, complex in structure, and spoken over a very limited space. The foreigners, therefore, took no pains to become acquainted with any of them. But as the harbor of Nootka was, at that

time, the head-quarters or principal depôt of the trade, it was necessarily the case that some words of the dialect there spoken became known to the traders, and that the Indians, on the other hand, were made familiar with a few English words. These, with the assistance of signs, were sufficient for the slight intercourse that was then maintained.

But when, at a later period, the whites established themselves in Oregon, it was soon found that the scanty list of nouns, verbs, and adjectives, then in use, was not sufficient for the purposes of the more constant and general intercourse that began to take place. A real language, complete in all its parts, however limited in extent, was required; and it was formed by drawing upon the Tshinuk for such words as were necessary to add to the skeleton which they already possessed—the sinews and tendons, the connecting ligaments, as it were, of a speech. These consisted of the numerals (the ten digits and the word for *hundred*), twelve pronouns (*I, thou, he, we, ye, they, this, other, all, both, who, what*), and about twenty adverbs and prepositions (such as *now, then, formerly, soon, across, ashore, off-shore, inland, above, below, to, &c.*). Having appropriated these, and a few other words of the same language, the “Jargon” assumed a regular shape, and became of great service as a medium of communication; for it is remarkable, that for many years no foreigner learned the proper Tshinuk sufficiently well to be of use as an interpreter.

The new language received additions from other sources. The Canadian Voyageurs were brought closely in contact with the Indians; and thus several words of the French, and afterwards of the English language, were added to the slender stock of the “Jargon.”

Eight or ten words were made by what grammarians term onomatopœia—that is, were formed by a rude attempt to imitate sound, and are therefore the sole and original

property of the "Jargon." The word *tum*, pronounced with great force, dwelling upon the concluding *m*, is the nearest approach which the natives can make to the noise of a cataract; but they usually join with it the English word *water*, making *tum-wata*, the name which they give to the falls of a river.

All the words thus brought together and combined in this singularly constructed speech, are about two hundred and fifty in number. Of these, 110, including the numerals, are from the Tshinuk; 17 from the Nootkas; 38 from either the one or the other, but doubtful from which; 33 from the French; and 41 from the English. These two last are subjoined, as well as the words formed by onomatopœia; and an alphabetical English list of all the other words is added, which will show of what materials the scanty vocabulary consists.

#### ENGLISH.

<i>Bostun</i> , American	<i>samun</i> , salmon
<i>bot</i> , boat	<i>sel</i> , sail, canvass, cotton cloth
<i>hakatshum</i> , handkerchief	<i>shus</i> , shoes, moccasins
<i>haus</i> , house	<i>shut</i> , shirt
<i>klai</i> , to cry	<i>sik</i> , sick
<i>klas</i> , glass	<i>skin</i> , skin
<i>Kintshotsh</i> , English, Englishman	<i>smok</i> , smoke
<i>kitl</i> , kettle	<i>sno</i> , snow
<i>kol</i> , cold	<i>solt</i> , salt
<i>lek</i> , lake	<i>stik</i> , stick, wood, tree
<i>lesi</i> , lazy	<i>ston</i> , stone, bone, anything solid
<i>lum</i> , rum	<i>stutshin</i> , sturgeon
<i>man</i> , man	<i>sun</i> , sun, day
<i>mun</i> , moon	<i>tala</i> , dollar, silver
<i>muskit</i> , musket	<i>tlai</i> , dry
<i>nem</i> , name	<i>tshaket</i> , jacket
<i>nos</i> , nose	<i>tumola</i> , to-morrow
<i>oluman</i> , old man, father	<i>wam</i> , warm
<i>paia</i> , fire	<i>wata</i> , water
<i>pepa</i> , paper.	<i>win</i> , wind
<i>pos</i> , suppose	

## FRENCH.

<i>kapo</i> ( <i>capot</i> ), coat, frock	<i>lepie</i> ( <i>le pied</i> ), foot
<i>kaset</i> ( <i>cassette</i> ), a box	<i>liku</i> ( <i>le cou</i> ), neck
<i>kuli</i> ( <i>courir</i> ), to run	<i>lilu</i> ( <i>le loup</i> ), wolf
<i>labush</i> ( <i>la bouche</i> ), mouth	<i>liman</i> ( <i>la main</i> ), hand
<i>lahash</i> ( <i>la hache</i> ), axe	<i>litan</i> ( <i>les dents</i> ), teeth
<i>lakles</i> ( <i>la graisse</i> ), grease, lard	<i>lu maran</i> ( <i>loup marin</i> ), seal
<i>lalan</i> ( <i>la langue</i> ), tongue	<i>mula</i> ( <i>moulin</i> ), mill
<i>lamestin</i> ( <i>la médecine</i> ), medicine, doctor	<i>papa</i> , father
<i>lamontai</i> ( <i>la montagne</i> ), mountain	<i>Pasaiuks</i> ( <i>Français</i> ), Frenchman
<i>lapip</i> ( <i>la pipe</i> ), pipe	<i>pasese</i> ( <i>françaises</i> ?), cloth, blanket
<i>lasui</i> ( <i>la soie</i> ), silk	<i>pulali</i> ( <i>poudre</i> ), gunpowder
<i>latapl</i> ( <i>la table</i> ), table	<i>sapelil</i> ( <i>la farine</i> ?), flour, bread
<i>latet</i> ( <i>la tête</i> ) head	<i>sawash</i> ( <i>sauvage</i> ), Indian
<i>lawest</i> ( <i>la veste</i> ), waistcoat	<i>shante</i> ( <i>chanter</i> ), to sing
<i>lawie</i> ( <i>la vieille</i> ), old woman	<i>siapot</i> , <i>siapul</i> ( <i>chapeau</i> ), hat
<i>lebeskwi</i> ( <i>le biscuit</i> ), biscuit	<i>tonse</i> ( <i>danser</i> ), to dance
<i>lemuton</i> , sheep	

## ONOMATOPOEIA.

<i>hau!</i> <i>hau!</i> <i>hurra!</i> hasten! quick	<i>tiktik</i> , a watch
<i>hēhē</i> , to laugh	<i>tingting</i> , a bell
<i>klak</i> , untied, let loose	<i>tum</i> , a heavy noise
<i>liptip</i> , to boil	<i>tum-wata</i> , a cataract
<i>mash</i> , fallen, crushed, broken	<i>tumtum</i> , heart
<i>po</i> , to shoot, noise of a gun	( <i>pilton</i> , foolish)

*Foolish* is expressed by *Pilton*, which was the name of a Canadian who became deranged at Fort Vancouver; he was the first person whom the natives had ever seen in that state, and thenceforward any one who conducted himself in an absurd or irrational manner, was said to act *kakwa Pilton*, "like Pilton."

ALPHABETICAL ENGLISH MEANING OF THE WORDS OF THE  
JARGON, DERIVED FROM INDIAN LANGUAGES.

arrow	canoe	horse	no more	to trade
all	cask	high	night	this way
always	cold	heavy	other	that way
afraid	to carry	hungry	off-shore	tobacco
ashore	dear	half	paddle	to turn
again	dog	iron	paint	they
angry	duck	immediately	perhaps	thou
bad	down stream	interrogative	quick	to or near the
before	dead	particle	river	river
beyond	directly	to jump	rope	to-morrow
bone	earth	to know	red	to take
black	elder brother	knife	road	tied
bear	ear	little	rain	to, toward
bird	elder sister	long	strike	this
both	eye	leg	soon	trowsers
below	to eat	long time	to salute	woman
bottle	formerly	to lie	sour	what
behind	flint	to lie down	sky	where
black	fire	to lose one's	slave	who
buffaloe	friend	way	to stand	we
basket	father	much	to sit	water
bow	far	to make	surely	to wish
brown bear	great	mat	stern of vessel	white
blue	to go	mother	sun	yes
by and bye	good	men	sweet	younger sister
beaver	to give	merely	so	younger brother
beads	green	milk	to steal	ye
bad	gun	no	sand	yesterday
berries	goods	now	stockings	
button	he, she, it	name	strong	
chief	hair	none	to speak	
to come	how much	needle	to sea	

It may appear singular that some English words should be employed (such as man, sun, moon, stick, snow, warm, &c.), which, it would seem, might have been supplied, like the other similar terms, from the Indian languages. The reason is probably to be found in the fact that the corresponding terms in those languages are so exceedingly rug-

ged in sound as to be impracticable to even English organs of speech. In some cases where the Tshinuk term is less difficult, both that and the English are in use, and equally well understood: as *tsok* and *wata*, for water; *tshis* and *kol*, for cold; *olapits ki* and *paia*, for fire. The word *father* has three synonymes, derived from three languages: *papa*, from the French; *oluman* (old man), from the English; and *tilikum-mama*, from the Tshinuk.

The Americans, British, and French are distinguished by the terms *Bostun* (or Boston), *Kintshotsh* (King George), and *Pasaiuks*, which we presume to be the word *Français*, corrupted to *Pasai* (as neither *f*, *r*, nor the nasal *n* can be pronounced by the Indians), with the Tshinuk plural termination *uks* added.

In the phonology of the language one point is peculiarly interesting, as illustrating the usual result of the fusion of two or more languages. As the "Jargon" is to be spoken by Chinooks, Englishmen, and Frenchmen, so as to be alike easy and intelligible to all, it must admit no sound which cannot be readily pronounced by all three. The gutturals of the Tshinuk are softened to *h* and *k*; *tql* becomes *kl* at the beginning of a word, and *tl* at the end; and some of the harsh combinations of consonants are simplified by omitting one or two of the elements. On the other hand, the *d*, *f*, *g*, *r*, *v*, *z*, of the English and French, become, in the mouth of a Chinook, *t*, *p*, *k*, *l*, *w*, and *s*. The English *j* (*dzh*) is changed to *tsh*; the French nasal *n* is dropped, or is retained without its nasal sound.

The grammatical rules are very simple. Inflections there are none. There is no article. The genitive of nouns is determined merely by construction or position: as *nem papa*, the name of thy father. The plural is in general not distinguished: sometimes *haiu*, many, is employed. The adjective precedes the noun. Comparison is expressed as in most Indian languages. For "I am stronger than thou," words are used meaning, "Thou not strong as I."

A great deal is expressed by the mere stress of the voice. Personal pronouns become possessive merely by being prefixed to nouns. Relative pronouns must in general be understood.

In general the tense of the verb must be inferred from the context. Certain adverbs are, however, employed for that purpose, meaning now, just now, presently, soon, formerly. The word *tukeh*, which means "to wish," is sometimes used to express the future. A conditional signification is given to the verb by prefixing *klunas*, perhaps, or *pos*, from the English "suppose." The substantive verb is never expressed, and must be understood, as, "I sick," "thou foolish," for "I am sick," "thou art foolish."

There is but one preposition, *kwapa*, which is used for to, for, at, in, among, towards, &c. There are only two conjunctions, viz., *pi*, from the French *puis*, is used to mean "and," "or," "then;" and *pos*, already stated, meaning "if."

It may seem at first sight incomprehensible that a language, if such it may be called, composed of so few words, thus inartificially combined, should be extensively used as the sole medium of intercommunication among many thousand individuals. Various circumstances are, however, to be borne in mind, in estimating its value as such a medium. In the first place, a good deal is expressed by the tone of voice, the look and gesture of the speaker. The Indians, in general, contrary to what is, we believe, the common opinion, are very sparing of their gesticulations. No languages, probably, require less assistance from this source than theirs. Every circumstance and qualification of their ideas is expressed in their speech with a minuteness which, to those accustomed only to the languages of Europe, appears exaggerated and idle—as much so as the forms of the German and Latin may seem to the Chinese. But when the "Jargon" is used, the Indians become animated; every feature

is active; the head, the arms, and the whole body are in motion; and every sound, look, and gesture are full of meaning.

It should further be observed, that many of the words have a very general sense, and may receive several different though allied significations, according to the context. Thus *makuk* is to trade, buy, sell, or barter; *sakali* or *sahali*, expresses above, up, over, high, tall; *stik* is stick, wood, tree, forest, club, cane, &c.; *saleks* is angry, hostile, to quarrel, fight; *mitlait* is to sit, reside, remain, stop.

But it is in the faculty of combining and compounding its simple vocables—a power which it derives, no doubt, from its connexion with the Indian tongues—that the “Jargon” finds its special adaptation to the purposes to which it is applied. Almost every verb and adjective may receive a new signification by prefixing the word *mamuk*, to make or cause. Thus, *mamuk tshako* (to make to come), to bring; *mamuk klatawa* (make to go), to send or drive away; *mamuk mash*, to throw down, to smash; *mamuk po*, to fire a gun; *mamuk klash*, to repair, put in order, arrange, cure; *mamuk kikwili*, to put down, to lower, to bury; *mamuk klimin*, to make fine like sand; hence, to grind; *mamuk pepa*, to write; *mamuk kumataks*, to make to know, to teach, &c.

The following instances will show the usual mode of forming compound terms. From the English words *man*, *ship*, *stik*, *ston*, *sel*, *haus*, *skin*, are formed *shipman*, a sailor; *shipstik*, a spar; *stikskin*, bark; *selhaus*, a tent; *stikston*, a piece of petrified wood. The latter term was used by a native, who saw the geologist collecting specimens of that description: whether it was composed on the spot or was already in use, is not known. *Haiu-haus* (many houses) is the common term for town; *kol-ilehi*, *wam-ilehi* (cold country, warm country), mean summer and winter; *kolsik-wamsik* (cold sickness, warm sickness), pronounced as one word, is the term for fever and ague; *kwapet-kwumataks*

(no longer know) means to forget. *Tanas-man* (little man) is the term for boy; *tanas-klutshman*, for girl. The usual expression for God is *sakali-taie*, lit. above-chief, or the chief on high. *Tum*, heavy noise, and water, make *tum-wata*, a cataract; *tsul-tsok* (heavy water) is ice.

PART SECOND.

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VOCABULARIES OF NORTH AMERICA.



## VOCABULARIES.

### MR. HALE'S NOTE ON HIS VOCABULARIES.

As has been before remarked, all the vocabularies are not to be regarded as equally authentic and accurate. Those of the Selish, Skitsuish, Piskwaus, Sahaptin, Walawala, and Waiilatpu, may be looked upon as correct, having been taken down with the assistance of the missionaries. The Tsihailish, Nsietshawus, Tshinuk, and Kalapuya, may also, we think, be depended upon. The others were mostly received from single individuals of the several tribes, or from interpreters, and have not therefore had those advantages of comparison and revisal which alone insure perfect accuracy. But the great mass of words in all has probably been rightly understood and written.

There are certain words, however, in all the vocabularies, which are not exact translations of the English words under which they stand. This is especially the case with all generic denominations. The words given for *tree*, *snake*, *bird*, *fish*, signify in most cases merely some species belonging to these classes; as *pine*, *rattlesnake*, *pigeon*, *salmon*, &c. In many instances, where the natives were made to understand the meaning of the English word, they declared that there was no corresponding term in their own dialects. The word given in the Selish vocabulary for fish, viz., *suáuwitkhl*, comprehends all animals which inhabit the water, being derived from *sáwikhhlwǔ*, which means water. *Waiutiliken*, the Sahaptin word for *bird*, means, properly, "the winged animal." The terms *town*, *warrior*, *friend*,

must also be reckoned among those whose vague or generic character makes it difficult to obtain an exact translation into the Indian languages.

If, as sometimes happens, there exists two terms for man (answering to *vir* and *homo*), they will usually be found, the former under *man* or *husband*, and the latter under "Indian, native." In general, however, there was no means of ascertaining with precision the existence of this distinction.

For the words *father*, *mother*, *sister*, *brother*, there will be observed a profusion of corresponding terms in the Indian languages. This arises from three circumstances well known to philologists: Firstly, the fact that the sexes use different terms to designate these relations; secondly, that the vocative, or the word used in addressing a relation, is often entirely different from that employed on other occasions; and thirdly, that the Indians are accustomed to designate the elder brother and sister by different terms from those used for the younger.

The words given for *spring*, *summer*, *autumn*, *winter*, do not often correspond exactly with the English terms. They are sometimes properly the names of certain months in those seasons; in other cases they signify merely *warm* and *cold*. *Morning* and *evening* have in every language, as in English (morning, daybreak, dawn, sunrise), so many corresponding expressions of slightly different meanings, that in general it was a matter of chance if exactly the same translation was obtained in any two allied dialects. The same may be said of *valley*, the Indian words for which signify *river-bottom*, *ravine*, *dell*, and sometimes *dry water-course*.

The distinction of *old*, as *aged* and as *not new*, is generally made in the Indian languages, and is sometimes pointed out in the vocabularies. But for *young*, in many cases, no word was found but that signifying *small*. This was the case in the Sahaptin, where, had any such word existed, it would unquestionably have been known to the missionaries.

It is remarkable, that in several of the languages the same word is employed to signify both *yesterday* and *to-morrow*. The meaning is determined by the construction, —usually by the tense of the verb.

The third personal pronoun was, in general, difficult to obtain, and the word by which it is rendered in some of the vocabularies probably means rather *that* or *this*.

The numbers above five could not, in several instances, be obtained with certainty, and in some not at all. This was the case in many of the southern dialects.

## NOTE.

With respect to the Indian languages east of the Stony Mountains, it has not been attempted to correct the vocabularies which were obtained from a great many different sources, and to reduce them to a uniform orthography. They were all found quite intelligible, and that it was sufficient to know whether the author was English, French, or German. All those not inserted in the following table were taken by English or Americans.

## GERMAN.

- |             |                |                              |
|-------------|----------------|------------------------------|
| I. Eskimaux |                |                              |
|             | Greenland from | Egede and Krantz             |
|             | Tshuktchi      | " Koscheloff                 |
|             | Kadiac         | " Klaproth                   |
| II. Kinai   |                |                              |
|             |                | " Rosenoff                   |
| XVIII.      | Koulischen     | " Davidoff                   |
| IV.         | Delaware       | " Zeisberger and Heckewelder |
|             | Minsi          | " Heckewelder                |
| V.          | Onondagoes     | " Zeisberger                 |
| IX.         | Cherokees      | } Pickering's Orthography    |
| X.          | Choctas        |                              |

## FRENCH.

- |                                    |              |                          |
|------------------------------------|--------------|--------------------------|
| IV. Algonkins                      |              |                          |
|                                    | Ottowas      | from Hamelin             |
|                                    | Old Algonkin | " La Hontan              |
|                                    | Abenakis     | " Father Rasle           |
|                                    | Illinois     | " Anon.                  |
|                                    | Micmacs      | " Father Maynard in part |
| VI. Quappas obtained by Gen. Izard |              |                          |
| XIV.                               | Chetimachas  | " " Duralde              |
| XV.                                | Attencapas   | " " do.                  |

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O " Sheshapootosh, Scoffies, Micmacs, Etchemins, Abenakis. [cokes.
- P " Massachusetts, Narragansets, Mohicans, Long Island, Minsi, Nanti-  
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*Languages.* Wihinacht, Nootka Sound.
- V *California.* San Francisco, Kij, Netela.
- W *do.* Pima, San Diego, Sta. Barbara, S. Luis Obispo, S. Antonio.
- X *not in America.* Onoolaska, Aleutan Islands, Kamchatka.

## A.

<i>Families. Languages.</i>	<i>I. ESKIMAUX. Hudson's Bay.</i>	<i>III. ATHAPASCAS. Tahculi.</i>	<i>IV. ALGONKINS. Chippewa.</i>
1. God			ketche manito matche manito
2. Wicked Spirit			
3. Man		dini	
4. Woman	arnqna	tsbéko	
5. Boy		dinias	kweewizais
6. Girl		tshekias	ekwazais
7. Infant, child		bēye	abbinoji (babe)
8. Father	attata	apá	nos
9. Mother	amama	unnungcool	ningai (my)
10. Husband	oinga	eki	nabaim (my)
11. Wife	nooleeanga	báat	nimindimoimish (my)
12. Son	eerninga	eyoze	ningwis (my)
13. Daughter	panneeya	eacha	nin danis (my)
14. Brother	kattangootee	echill	osyaema
15. Sister	kattangootee	etaze	missaiū
16. An Indian	innueet (pl.)	takhkile	
17. Head	neakoke	bitsa	ne ostegwon (my)
18. Hair	nuyakka	otzega	mistekiah
19. Face	keniak		
20. Forehead	kaowga		miskawtick
21. Ear	heeutinga	ótso	ottowug
22. Eye	eieega	béni	oskingick
23. Nose	kingara	paninshhis	schānguīn
24. Mouth	kanneera		oton
25. Tongue	okhara		otainani
26. Tooth	keuteetka	tsoolá	meepit
27. Beard	oomitkee	ohgoo (pl.)	mizhidonagou
28. Neck	tokelooga		
29. Arm	teiyakanak		onik
30. Hand	addeeyutka	la	nenintchin
31. Fingers	tikkiek (a)		nipinakwannenintchan
32. Nails	kookee	eláki	oschkiñgin
33. Body			
34. Belly	neiyuk		nimysat
35. Leg	kannara	kéitshin	okat
36. Feet	ittikeik (a)	osha	ozid
37. Toes	putoogo (great)		nipinakwanissitan
38. Bone	heownik		okun
39. Heart	omut	bitsi	otaheh
40. Blood	aonak	skai	mishkwi
41. Town, village			
42. Chief		miūti	ogima
43. Warrior			shimagunish (soldier)
44. Friend			neejee
45. House, hut	igloo	kukh	wakyigun
46. Kettle	ootkooseek	osha	akkeek
47. Arrow	kakleoek	altung	ussowan
48. Bow	pitteekee	kā	mittigwab
49. Axe, hatchet	oolemow	shashill	wagakwut (axe)
50. Knife	panna	teish	mokoman
51. Canoe, boat	keiyak	tsi	chimau
52. Indian shoes	ittee gega	keskut	ne mukeziunun (my shoes)
53. Bread	shegalak		bukwaizhigun (that which is cut)
54. Pipe		tekatsi	opwagun
55. Tobacco		teka	ussaimo
56. Sky, heaven	keiluk		gizhig
57. Sun	neiya	tsa	kisis
58. Moon	anninga	tsa	tipiki kisis
59. Star	ooblooriak	shlum (pl.)	anang (pl.)
60. Day		janess	kijik
61. Night	oonooak	alsheese	tipik
62. Light	kaomowoka (it is)	hútkhlin	kijik
63. Darkness	takpoke (it is)	tsaholkus	tipik
64. Morning	ooblak	punetā	kikishaip
65. Evening			onagoosh
66. Spring	openra	olte	seegwun

## A.

ALGONKINS.		V. IROQUOIS.	
Delaware.		Mohawk.	Wyandot.
1	kitshe manitto	lawaneeu	tamaindezue
2	matshi manitto	oonoo-ooloohnoo	degshurenoh
3	lenno	oonquich	angahon
4	okhqueh	o-oonhechlien	utehkeh
5	pilawets hitsh	luksare	omaintsentehah
6	okhquets	icksau	yawetseutho
7	ameueus	lukshaha	cheahhah
8	nokh (my)	laganee	hayesta
9	galowes	ystun	aneheh
10	wekhian	teakneederoo	
11	okhqueu	téagánéeterloók (my)	azuttunohoh
12	quissall	leeyan	hoomekauk (his)
13	ukhdanall	ekheya	ondequien
14	nimat	téahgáttáhnooduclih	haenyeha (my)
15		kege	anyaha
16	lenape	guihhoonwih	iomwhen (pl.)]
17	wil	anoonjee	skotau
18	mickhhéken	oónoóquiss	arochia
19	wushginkunk	ookoonseh	aonchia
20	wahlgalaw	ainnägüshühkórlóhghêh	ayeutsa
21	wittauak	wahunchta (pl.)	hoontauh
22	wuskinzwal	ookorla	yochquiendoch
23	wikiwon	geneuchsá	yaungah
24	wdoon	wachsacarlunt	esskauhereeh
25	wilano	oonachsá	undauchsheeau
26	wipit (pl.)	uhnnoojuh	uskoonshceau (pl.)
27	wattoney		ochquieroot
28	whiltangan	sunyarlahgheh	ohoura
29		oonunsha	
30	nakhk	oochoochta	yorreessaw
31	lenshkanall	sahhuguehlahgheh	eyingia
32	wikashak	oocheelah	ohetta
33	hackey	tchahtagheh	
34	wakhtey	unagwenda	undeerentoh
35	wikhaat	surliuks	
36	sut	oochsheeta (sing.)	ochsheetau
37	wulinshgansital	queer lahgheh	
38	wokhgan	ohisteenh	onna
39	w'dee	ahwayrlee	yootooshaw
40	mocum	ootkunchsa	ingoh
41	oteny	nekantaa	onhaiy
42	sakima	lachshanuane	
43	natopalitseik (pl.)	looskuhnughetli	trezne (war)
44	elangomat	kooturrhloo	nidanbê (brother)
45	wiquôâm	eanuchsha	nematzezue
46	iloo	oondahk	yananetch
47	alluns	cayunguerle	
48	hattepe	ohonah	
49	tamahicun	ottokuh	ottoyaye (axe)
50	pakhkshican	ausehirlee	weneashra
51	amokhol (boat)	cohnnwayuh	gya
52	maksen	ohatquah	araghshu
53	akhpoam	canatarvoch	datarah
54		canoonaahwah	
55	kshatey	ooeeungua	
56		karlunchyage	caghroniate
57	gishukh	kelauguaw	yaandeshra
58	nipau	kilauguaw	waughsuntyaandeshra
59	alank	cajestuch	teghshu (pl.)
60	gieshku	wawde	ourheuha
61	tpoqu	aghsonthea	asontey
62	wakheu	tewhswothait	
63	piske	tewhgarlars	
64	wapan	illhpoungherchih	asonravoy
65	walakuku	yougarlahsickhah	teteinret
66	siqoun	kungkweeteh	honeraquey

<i>Families. Languages.</i>	<i>I. ESKIMAUX. Hudson's Bay.</i>	<i>III. ATHAPASCAS. Tahculi.</i>	<i>IV. ALGONKINS. Chippewa.</i>
67. Summer	owyak	tsinte	neebin
68. Autumn		tâkete	tahgâgi
69. Winter	okeoke	kheiti	peebon
70. Wind	anoeë		notine
71. Lightning	kadloome ikkooma		
72. Thunder	ka dl ukpoke (it)	tutnik	nimiki
73. Rain	makkookpoke (it)	nâoton	kimmiwun
74. Snow	kanneukpoke (it)	ghiés	kon
75. Hail			saisaigan
76. Fire	ikkooma	kwun	ishkodai
77. Water	immek	tu	neebi
78. Ice	sikkoo	tun	mikkwun
79. Earth, land	noona	kéia	ahke
80. Sea	tarreoke	eapashk	
81. River	koo (stream)	akokh	seebi
82. Lake		pungkat	sahgiegun
83. Valley	nakseak (lowland)		tahwattenang
84. Hill		shell	ishpatinah
85. Mountain	kingnak		wudju
86. Island			minnis
87. Stone, rock	ooyarra	tse	ossin
88. Copper	kanooyak		miskwabik (?)
89. Iron	sowik	shlestay	piwabik
90. Maize			mandamin
91. Tree	napakto	tushin	metik
92. Wood	keiyu	tsush	mitik
93. Leaf			anipish
94. Bark		la	wigwoss (birch)
95. Grass	eeweek	tkhlo	mezhuskeen
96. Oak			
97. Pine-tree			wiyas
98. Flesh, meat	neerkee	utson	ahmik
99. Beaver		tsha	addik
100. Deer		yestshi	pizhiki
101. Bison, buffalo	oomingmuk (musk ox)	gidddy	mukwah
102. Bear	nennook	sus	miegun
103. Wolf	amaroke	yes (large)	annimoosh
104. Dog	keimeg	tkhili	wawgoosh
105. Fox	terreeanneearioo		ahgwingoos
106. Squirrel			wabos
107. Rabbit, hare	ookalik		kinaibik
108. Snake			pinâisi
109. Bird	tingmeya		waweni
110. Egg	mannig	ogaze	wawa
111. Goose			shesheeb
112. Duck	mittiek (king)		omimi
113. Pigeon			pinâi
114. Partridge			mezissa
115. Turkey			kikon
116. Fish	ekkaloo	tkhluk	wawbishkaw
117. White	kowdlook	tkhlaiul	mukkdaiwa
118. Black	kerniuk	dulkus	miskwa
119. Red	aoopalook	dulkun	ozhawushkwa
120. Blue			ozawa
121. Yellow	toongook	datteese	ozhawushkwâ
122. Green		dulkuj	mitsa
123. Great, big	angewoke	tsho	agahsaw
124. Small, little	mikkee	znsul	machecawa
125. Strong		ltus	appitizi (aged)
126. Old	istootkooh	atâ (long ago)	oskenegé
127. Young	makkoke		onisheshin
128. Good	mamukmut (he is)	shu	monâdud
129. Bad	mamainmut (he is)	nikahitakh	kwondji
130. Handsome		nzu	manahdizze
131. Ugly		neshhay	pimadizze
132. Alive, life	innuwoke (he is)	annâ	nepo (dead)
133. Dead, death	tokoowoke (he is)	tâtsai	kissena
134. Cold	ikkee	hungkaz	

IV. ALGONKINS.		V. IROQUOIS.	
Delaware.		Mohawk.	Wyandot.
67	nipen	kunhayneh	houeinhet
68	tachquóacu	kunnunnaughayneh	anandae
69	lowanne	koosilkhuhgugheh	oxhey
70	kshakhan	taorlunde	izuquas
71	sasabelekshellew	wattehsurloonteeuh	timmendiquas
72		tihoöchlerhatte	heno
73	sokelaan	oochstarla	inaundase (it)
74	gün	conyeie	denehta
75	mehocquamilew	ahwiss soondih	ondechia
76	tenden	ocheerle	seesta
77	mbi	oochnecanos	saundustee
78	moquami	owissih	deeshra
79	aki	oohunjah	umaitsagh
80	kitähican	caniatarlage	goontarouenne
81	sipu	kaihunhataste	yeaudawa
82	menuppek	couyatarle	yoonauray
83	pakhsajek	chechuloom wakoo	quieunontouin
84	wakhtshutit	onondate	onontah (?)
85	wakhtshu	yoonoondoo waunuh	onontah
86	menokhtey	cawaynoote	ahoindo
87	akhsin (stone)	oonoyah	ariesta (stone)
88	mekhkakhsin	quenniës	
89	sukakhsin	kurlistanche	
90	khasquen	onuste	nayhah
91	mihktuk	kerllitte	yearonta
92	taakham	oyunte	otaghta
93		onerlachta	ourata
94	kokees	askoonte	
95	miekhash	ochunte	eruta
96	wunakhhkwiminshi	tookuhuhah	
97	cuwe	ooknehtah	exrohi
98	ojoos	oowarloo	ohwaghta
99	ktemaque	chinneetoo	sootaie
100	achtu	ooskunnoontoo	oughscanoto
101		jistikkuhleargoo	
102	mak'hk	ooquharlee	anue
103	m'tummeu	ahguohhoo	
104	allum	alehail	yunyenoh
105	woacus	iitsho	thenaintonto
106	pimingus (red)	queetahkoo	oghtaeh
107	mushgingus	tahhootahnaykuh	
108	akhgook	oanyarleh	tuengenseek
109	auwehele	cheetung	
110	wahh	oonhoohhsah	ognonchia (pl.)
111	kaak	oonahsahkerrhlut	
112	shihuweu	soluck	taron
113	nimi	wuhleete	oritley
114	popocus	oohquaizun	acoissan
115	tshikenum	skahwurLOWurnee	daightontah
116	namoes	keiyunk	yeentso
117	wape	curlagu	onienta
118	nesgissit	cahoongee	cheestaheh
119	makhget	ooqunchtarla	orsichtaye
120		oolooya	
121	wisawek	cheenaguarle	odsinqarae
122		ohoonteh	ouen
123	makhingwa	cooanu	okeye
124	tangtitti	conniwaha	
125	tshitani	lahshutsteh	
126	kigeyi	lookstohuhah	
127	wuski		
128		oogenerle	hauwohstee (he is)
129	makhtitsu	wahhatekuh	
130		youlahseh	huaste
131	makhtissisu	wahhattkuh	
132		yoonheh	eronteh (he lives)
133		yowhayyou	
134	kikatsh (to be)	otoorle	turae

<i>Families.</i> <i>Languages.</i>	I. ESKIMAUX. Hudson's Bay.	III. ATHAPASCAS. Tahculi.	IV. ALGONKINS. Chippewa.
135. Warm, hot	okko	hunzil	kezhoyah
136. I	ooanga	si	neen
137. Thou	il } weet ig }	yin	keen
138. He	oma		ween
139. We	ooagoot	wane	keenahwind
140. You	illipsee		
141. They	okkoa		egien
142. This			mahadun
143. That	oona	intee	wahow
144. All		tsia	kukirah
145. Many, much	oonooktoot (great many) kena (?)	tkhlai	bahtieem
146. Who		mpéla	wanain
147. Near		nilkhtuk	basho
148. To-day	oobloome	ántil (now)	nongum
149. Yesterday	ikpokeyuk	hultâ	pitchenahgo
150. To-morrow	akkagoo	puntay	wawburk
151. Yes	ap	ahâ	uh
152. No	nakka	aungtu	kaw
153. One	attowseak	etkhla	paizhik
154. Two	ardlek	nangkakh	neezhwaw
155. Three	pingahuke	ta	nisswaw
156. Four	sittamat	tingthi	newin
157. Five	tedleema	skunlai	nahnun
158. Six	argwenrak	ulkitâke	gotoasso
159. Seven	argwenraktowa	takalte	neezhwawsee
160. Eight	kittukleemoot (mid- dle finger)	ulkitinggi	shwawswe
161. Nine	mikkeelukkamoot (fourth finger)	lanizi-etkhlâhula	shonggusswe
162. Ten	eerkitkoka (little fin- ger)	lanizi	medoswe
163. Eleven		lanizi-oat-etkhla	ashipeyjik
164. Twelve		lanizi-oat-nangkang	ashi nij mitassoeh
165. Twenty		nat lanizi	nigetanan
166. Thirty		tat-lanizi	niswois mitânan
167. One hundred		lanizi-tlanizi	ningoutwak
168. Thousand			metatutututto mitteno
169. To eat	tammooawoke (he)	ayie	wissinee
170. To drink	immiekmoke (he)		
171. To run	akpayuke (he)	kutkhikai	che-pemebattoar
172. To dance	momek poke (he)	bakhtshin	neemi
173. To go	annee	wustishian	cha-mahchaht
174. To sing	inniek poke (he)	utshin	nugamoo
175. To sleep	seenik poke (he)	namistee	neeba
176. To speak	okak poke (he)	dusni	keegido
177. To see		aiin	wabuma
178. To love		khusee	osagiaan (she, he loves hini)
179. To kill	tokoo poke (he)		chenissant
180. To walk	pehuke poke (he)		pemoussai

## B.

<i>Families.</i> <i>Languages.</i>	IX. CHEROKEES. Cherokee.	X. CHOCTA-MUSKHOGE. Choctaw.	Muskhog.
1. God	oonalahnunghe	hoshitâhli	hihsagita himise (breath master)
2. Wicked Spirit	askina		
3. Man	askaya	hottok nokni	istahouanuah
4. Woman	ageyung	kottok ohyo	hoktie
5. Boy	atsatsa	vlla nôknî	chibouosi

ALGONKINS.		V. IROQUOIS.	
Delaware.		Mohawk.	Wyandot.
135	kshitten	oonaino	otereante
136	ni	eee	deeh
137		eese	sah
138	neka	longwha	howomohah
139		dwaquaigo	newmohah
140		eese	psoomohauh
141	nallnil	lettenunwha	hennoomohauh (masc.)
142	nanni	koongkoyeh	n'deeco (sing. and pl.)
143	manni	too ahheekoyeh	n'deechoh (sing. and pl.)
144	weemi	awquayakoo	
145	kheli	aysoo	
146			
147	pekhuat	koohhugoothaithou	p'seenaeh (sing. and pl.)
148	kigusquik	kuhhwahnteh	
149		tuhtrhulih	
150	woopange	youghlunneh	
151	egohan	un	heh
152	makhtha	yachtu	tayauh
153	n'gutti	oohskott	scat
154	niskha	tekkehnih	tiudee
155	nakha	ohson	shaight
156	newa	kuhyayrelih	andaght
157	nalan	wissk	weeish
158	guttash	yahyook	waushau
159	nishash	chahthak	sootaie
160	khaash	sohtayhhko	autarai
161	peshgonk	tihooton	aintru
162	tellen	weeayhrlih	aughsagh
163	tellen woak n'gutti	oohskohyahwurrhleh	assan escate escarhet
164	tellen woaknisha	tekkehninhyahwurrhlih	assanteni escarhet
165	nischinakhki	toowahsun	tendaitawaughsa
166	nakhinakhki	ohsonnihwahsun	shaighkawaughsa
167	guttapakhki	oohskohtowenyaowweh	scutemaingarwe
168	kitapakhki	towenyaowwehtserealahsun	assen atteoignauoy
169	mizin	hotihkoonih	hongauhosh (he)
170	menneen	ichniikeuh	erayirah (he)
171	geskhamehellan	teeorelachlaht	
172	gent'kehn	noonihach	
173	pommissin	teeoothahhoch	eereh (he)
174	alunsin	kurluhnuh	toroute
175	gauwin	yihkootos	hootauauwee (he is)
176	aptoneen	thowahnnihgun	atakia
177	neinen	yoontkahthoose	eehayenk (I see him)
178	ahoolan	onoott (love)	eendoorohquoh (I love him)
179	nihiltan	koowurrhlieu	aureezhue (do.)
180	akhpamsin	yewtunteeoonggo	ereh (he walks)

## B.

VI. SIOUX.		
Daheota.	Osage.	Upsaroka.
1 wakhqutunghah	wakondah	sak ah boó atta
2 wakhansheecha		appa nâh hhe
3 weetshahsktah	neka	bettse
4 weenowkhindgah	wako	mé ya kat te
5 oaksheeduh	shinzo shinga	skák kat te

<i>Families. Languages.</i>	IX. CHEROKEES.	X. CHOCTA-MUSKHOGE.	
	Cherokee.	Choctaw.	Muskhog.
6. Girl	ayayutsa	villa tek	okulosoha
7. Infant, child	oostekuh	imulla (his)	hopohyvah
8. Father	etawta (my)	aunkke	ilhie
9. Mother	etsi (my)	iskeh	ichskie
10. Husband	agiwehi (my)	köttök	ihhi
11. Wife	aquataliii (my)	tekehë (his)	hyvah
12. Son	aquatsiaskaya (my)	ushë (offspring)	chahpozhe (my)
13. Daughter	aquetsiageyung (my)	oshetik (his)	chahchestie (my)
14. Brother	unggenele (my elder)	itibápishi	taychokkaduy
15. Sister	unggedo (my elder)		
16. An Indian	pungwiya	höttök vpi humma	istuychaduy
17. Head	askaw	nushkobo	ikah
18. Hair	gitlung	panshë (his)	isti
19. Face	ookahtuuge (his)	müshshuta	tohlova
20. Forehead	ahgung dahgane (his)	ibitökla	uygánoma (his)
21. Ear	gule	hoksibbsh	huchko
22. Eye	tíkata (pl.)	mishkin	tolltlowah
23. Nose	kohyongsahli (my)	ibichulo	yöpö
24. Mouth	tsiawli	ishtë	chaknôh
25. Tongue	gahnoghah	issunlûsh	tolasoah
26. Tooth	tetsinutawgung (my)	notë	nottë (pl.)
27. Beard	ahhahnoolunghunge (his)	notökfish (hair of the jaw)	chökewiissuy
28. Neck	ahgelega	ikunla	innokewau (his)
29. Arm	kuhnohga	shukba (his)	ikah
30. Hand	agwoeni (my)	ibbük (his)	sakpa
31. Fingers	dagahyasahdunge (his)	ibbökhushi	ingwysauga (his)
32. Nails	oonahsugoh	ibbökehush	inggososowau
33. Body	ahyalunge (his)	hoknip (his)	enah
34. Belly	ikfuká	ikfuká	innhalkay (his)
35. Leg			
36. Feet	tsulahsedane (his)	iyë (his)	eili (sing.)
37. Toes	aakahnahsahdunge (his)	iyushë	
38. Bone	ookolah	fonnë	uyfonny
39. Heart	oonohe	chunkûsh (his)	ifike
40. Blood	keegung	issish	chata
41. Town, village	gahdoolung	tomahá	talofah
42. Chief	oogungweyuhe	minko (king)	istemuppi
43. Warrior	dahnahwahádohe (one who goes to war)	tûshka	tostenaggi
44. Friend	genahlee		onesi (my)
45. House, hut	halitsawteh	chukka	chookgaw
46. Kettle	atsahyah (copper)	ussunok	chaalekosewan
47. Arrow	gahne	oski nōki	khlli
48. Bow	gahlotrahde	iti tanámpo	itchvkkatoxy
49. Axe, hatchet	gahlooyahste	iskiffa	pohtzoosozhie
50. Knife	hahyalahste	bushpo	islelaffka
51. Canoe, boat	tseu (poplar)	penë (boat)	bilkltloh (boat)
52. Indian shoes	delahsulo	shulush	istill pygah
53. Bread	katu	pûska	takelyge
54. Pipe, calumet	gahnungnahwah	ashûka	
55. Tobacco	choolung		hitchi
56. Sky, heaven	gullungluddee	shutik	sootah
57. Sun	nungdohegah	hashe	hahsie
58. Moon	nungdohsungnoyee	hushmunokaya	halhisie
59. Star	nawquisi	fichik	kootso lsonibah
60. Day	ikah	nittok	nittah
61. Night	sungnoyee	ninnok	neillihi
62. Light	egah	tohwëkeli	hiyiaguy
63. Darkness	oolesege	okthliblë (dark)	unmuchkuy
64. Morning	sunahlae	onnihilë	hottihatkuy
65. Evening	oosunghe		yhof kosuy
66. Spring	go	tofahpi	tasachuy
67. Summer	kohkee	tómepalle	miski

## VI. SIOUX.

Dahcota.	Osage.	Upsaroka.
6 weetsheeahnah	shema shinga	mé ya kat te
7 oakshee ôpah		bák kat te
8 atag	indajah	mé noomp hhe
9 eenah	enauh	e kién
10 hēnahkoo	eneeca	batch e né
11 towēetshoo		moóah
12 meetshingshee (my)	weeshinga (my)	me nárk betze
13 meetshoongshee		me nárk mea
14 sonkakoo (his)	ewespinda	boo coúp pa
15 tunkshe	wetongah	boo coúp mea
16 hickechewechasta		ab sar roo ke (a Crow In-
17 pah	watatereh	mar'sh ua
18 pahkee	paula	me shé ah
19 eetai	inga	é sa
20 eetai	pak	hhea
21 pohe	naughta	uppa
22 ishta	eghtauh	meis'h ta
23 poaghay	pau	bup pá
24 ea	ehaugh	éa
25 tshayzhee		day' zshe
26 hee		éa
27 pootaihi		é sha é sha
28 tahoo	tahu	shú ah
29 ishito	haugh	búr re
30 nahmpay	numba	bus chié
31 shake	shagah	bus chié
32 shaka	shaga haugh (finger)	muhh pe
33		booh hhoó ah
34 taze	chesa	bá re
35 oosndee	sagaugh	bu choópe
36 seegah	see (sing.)	but che
37 sechukasa	see paugh	itshe ara habi
38 hōohōo		hoore
39 chantai		nas' se
40 wey		é da
41 otee	towah	ash chéz
42 weetshahstshyahtahpee		bet-ts'et toa
43 ahkitshutah	ankedaugh (soldier)	nas' sa bat tsáts
44 koandah		skeáh
45 tea	tiah	as' sua
46 chaha	chahah	ba ruh hea
47 wahintopay	minja	ah nú i te
48 eatahzeepah		bis túhh e ah
49 onspa (axe)		mách e pa
50 eesahng	mauah	mitsa
51 wahtah		máh zshe
52 hanipa (sing.)	analahah	hoompe
53 ahhoayahpee	waubuskah	hó hhaz zsu
54 tshundôpah	nonuowibo	im'p sa
55 tshundée	nonchugh	hó pa
56 mahkpeea	mahagh	am mah hhe
57 weeahnipayatoo	haunip (day), weerah meah (sun)	ah hhi zu
58 weehyayahatoo	hanip (night), weerahme-umboh (sun)	min na tat che
59 weeweetheestin	weerah, (sun), kohshkeh, (suspended)	e kien'
60 anipa	hompahe	mau pá
61 hiyetoo	hene	ô che
62 ojanjan	hombalanganah (adj.)	thi zshe
63 pasa	homaposa (adj.)	chip pus'h e ka
64 habana		chin nák shea
65 tassetoo		ap pah
66 way'ayaytoo	paton	mé a muk she
67 mendokáy aytoo	togaton	me a muk she

<i>Families.</i> <i>Languages.</i>	IX. CHEROKEES.	X. CHOCTA-MUSKHOGE.	
	Cherokee.	Choctaw.	MUSKHOGE.
68. Autumn	oolahgohoste	hushtolapě	hloffoaguy
69. Winter	kohlakorah	onafa	klafo
70. Wind	unawleh	mähli	hotallaye
71. Lightning	ahuahgahleske		atúkyeatuy
72. Thunder	uhyungdagooloska	hilóha	tenitkie
73. Rain	agaskah (it)	umpa	oski
74. Snow	unguawtsi	oktusha (to snow)	tilligüe
75. Hail	gahnasookkah (it is hailing)	hatafo	ischanapohluy
76. Fire	atsilung	linok	totkah
77. Water	ahmah	oka	wyvah
78. Ice	oonestalah	okte	hetote
79. Earth, land	alawhi	yaukeneh	ikahnah
80. Sea	ahmaquohe	okhutta	ouhlykto
81. River	equonih	okhina (water courses)	hatchi
82. Lake	ungdahle	haiyip (pond)	okuzzuy hlokko
83. Valley	wawtalung	okfa	ponova
84. Hill	usqualungtung(round)	nunne	kianeye
85. Mountain	odahle	núnné'chaha	hlaunuy
86. Island	ahmahyale	yökñitashaiyi	autti
87. Stone, rock	nungyah	tüllě (metal stone)	chatto
88. Copper	atsahyah	toli lökna	
89. Iron	tahlugeske	töli	chattohlvwangny
90. Maize	aloo	tonchě	atsbi
91. Tree	uhduh	itte	ittah
92. Wood	ahdah	itte	uyto
93. Leaf	oogahlogv	ittě hishe	ittohise (hair of tree)
94. Bark	ooyahlugah	kokchülthepě	toalhpuv
95. Grass	kahnaskah	hushehuck	
96. Oak		baie (white)	lakchoppe
97. Pine-tree	notchee	tiok	choolaye
98. Flesh, meat	huhweyah	nippě	ahpisoeah
99. Beaver	tawyi	kinta	itch hasooaha
100. Deer	ahwhih	issě	itzo
101. Bison, buffaloe	yahnahsah	hünnüsh	yha niossa
102. Bear	yonung	nita	noogosik
103. Wolf	wuhyah	nushoba	yahah
104. Dog	gele	ofe	iffah
105. Fox	asulah	chulæ	chohla
106. Squirrel	sahlöle	funně	uyhlo
107. Rabbit, hare	tsestoo	chukfě	chofuy
108. Snake	enahdv	sinti	chitto
109. Bird	tsisquah	hushě	foo-ooha
110. Egg	oowatse		ichosewan
111. Goose	sahsah	honkha (wild)	saúsoewau
112. Duck	kahwonvo	foochosse	focho
113. Pigeon	woye	patche	pajuy
114. Partridge	tlungdestah	kofě	kowyguy
115. Turkey	gungnung	fokkit	piu wau
116. Fish	atsatih	nüně	tlakkłö
117. White	unekung	tohbe	hatki
118. Black	kungnahgeh	lusa	lusti
119. Red	keekahgeh	humma	chahti
120. Blue	sahkoynegh	okchoko	hohlatti
121. Yellow	dullawnegeh	lokna	lahui
122. Green	etsahe	okchimmalě	pahuyhlannyomuy
123. Great, big	equah	chito	tlakkeh
124. Small, little	ayawtlus-ti	iskitině	chotgoose
125. Strong	oolenegedeu	külo	ickehist
126. Old	oowate	suppokne	hachooli
127. Young	sailummita (persons)	sailummita (I am)	manittě
128. Good	awsi yu	achukma	heikhlihih
129. Bad	ooyohee	okpullo	hoolowaks
130. Handsome	oowodoo	aiukně	huyuylusuy
131. Ugly	oonagelungde	ücheba (to be)	holwanguy
132. Alive, life	gungnodung (alive)	okchaya (to live)	usäuguy
133. Dead, death	ooyohoosung (he is dead)	illě (death, to die)	ilgah (death)

## VI. Sioux.

Dahcota.	Osage.	Upsaroka.
68 ptyayyto	tondah	bis sá
69 wanēē aytoo	barrah	man nees
70 tschang		hoót see
71 wahkhougdee		thah' zshe
72 walkeecang		soó
73 magāzhoo	neighshee	han nāh
74 tahley	pau	bé ah
75 wahsoo		mak' koo pah
76 paytah	pajah	be dāh
77 minee	neah	min n'e
78 chaha	nonbāh	be roóh hhe
79 mahkah	monekah	am m'a
80		min neets ke sháh
81 watapañ	wauchiscah	a-h' zsu
82 meade	tchair	min neetch ka
83 seemongca		ah ra chú ke
84 khyaykah		mah' po
85		ah ma hāb be
86 weetah		min ne pé shu
87 ceang		mé
88 mawzazee		ó mat tish e
89 mazai		ó mat te
90 wamunuyzah	wautanshee	hhó hhas zhu
91 tschang		bah coo
92 tschang	shaugh	mo ney
93 wahkhpēy		money āh pe
94 chanha		é she
95 payzhee		be ká
96 ooskoo aytsha (white)		dach pit' sees money
97 wahzee		bartche
98 tando	taudocah	a roók ka
99 tschawpah	shabah	be rūp pe
100 tahkhindgah	shatonga	óhha
101 tahtungkah	shatogah (bull)	bish' a
102 wauhungkseetshah	wasaubā	duk p'it sa
103 shúktokecha	shomacoske	cháta
104 shoomendokah	shongah	bis ka
105 soheeda	mouchu logana	cheés up te dá hhe
106 zeecha	ceingah	ishta dá za
107 mashteechanong	mostingah	ish ta
108 wahmundooskel		cām hhas sah
109 zitka		dikkap pe
110 weetahkah	waunum sukah (hens)	eik kién
111 nunghaw	mehās shaubah	mé na
112 mugawkseetshah	mehawpatoho	mé hha ka
113 waukeehaydah		main pa tsi sa
114 zecha	monnune	chitch ké kak
115 zichatanka		dik kaks ko c'ke
116 hoahuhug	hough	boó ah
117 skah	skah	chó se
118 sahphah	saubah	shu p'it kat
119 shah	shugah	hish e cat
120 toah	toho	shú ah cat
121 zee	sebah	shé re cat
122 taytoah	hehiako	she re cat
123 tungkah	grondah	e sáh
124 tscheestin	wauhokah	é cat
125 sootah		bat sáts
126 kon (aged)		ca: ra hai' rea
127		
128 haywashta (it is)	tonhai	its'ick a
129 sheecha	pehia	kub béek
130 washtai		e sil' sa
131 seecha	patia	eesh cub beek
132 nee	nee (life)	it shá sa
133 khteyh	eatsah	car ra shá

<i>Families.</i> <i>Languages.</i>	IX. CHEROKEES.	X. CHOCTA-MUSKHOGE.	
	Cherokee.	Choctaw.	Muskhog.
134. Cold	oohungtuŋg	kupŋŋissa	kussupe
135. Warm, hot	ukanawung	lŋshpa	hahiyé
136. I	ayung	unno	unneh
137. Thou	nehe	chishno	chameh
138. He	naski		muh
139. We	ahyung (I, we)	ihisno (dual)	pomeh
140. You	nehe	huchishno	chimeh
141. They	naski		heyah
142. This	heah	illŋppa	nauga
143. That	nahne	yŋmma	mut
144. All	negahdung	okluha	molgah
145. Many, much	oonetsahtah	lana	soolkih
146. Who	gahgo	kŋtta	estat
147. Near	nahungne	bilika	immawoolluy
148. To-day	kohe egah (this day)	himŋk	mojamitta
149. Yesterday	oosunghe	pilashash	poxunguy
150. To-morrow	sunahla	onaha	poxuy
151. Yes	ungung	yau	hinggah
152. No	tlah	aha	hegost
153. One	saquoh	achofee	hommaye
154. Two	talee	tuklo	hokko
155. Three	tsawi	tuchina	totcheh
156. Four	nunggih	ushta	osteh
157. Five	hiskee	tahlape	chahgkie
158. Six	soodallih	hanali	ebbah
159. Seven	gulwauŋgi	untuklo	koolobah
160. Eight	tsunelah	untuchina	chinnabah
161. Nine	sohonhailah	chokali	ostabah
162. Ten	uhskohih	pokoli	pahlen [wen
163. Eleven	sahdoo	auachŋfa	pahlen homginda lag-
164. Twelve	talatu	auatuklo	pahlinhokobakakgin
165. Twenty	talaw skawhi	pokoli tuklo	pahlenhokgolen
166. Thirty	tsawa skawi	pokoli tuchina	pahluytutchánin
167. One hundred	askawhitsuqui	tablepa achofa	choopki homgin
168. Thousand	aska yungli	tablepa sipokmachofa	choopkikltako
169. To eat	ahlestahyunghungskah (he)	impa	humbuscha
170. To drink	ahdetahskah (he)	ishko	iskuscha
171. To run	ahdethe (he)	chuffa	sitkuscha
172. To dance	ahleskeah	hiltla	punabuscha
173. To go	ahé	ia	aguy
174. To sing	dakahnogeah	tulloa	yarlhigabuscha
175. To sleep	gahlehah	nusé	nogubuscha
176. To speak	gahwonehah	unnołé (to tell)	poŋinyu
177. To see	ahgowahtehah	pissa	higiesbuscha
178. To love	oogawahah	hiahne	immuyuyhny
179. To kill	ahdahhehah	ŋhbé	illechuscha
180. To walk	adohah	nowa	yahkahbuscha

## C.

<i>Families.</i> <i>Languages.</i>	IV. ALGONKINS.	XXXII. SHOSHONEES.	XXIII. SELISH.
	Blackfeet.	Shoshoni.	Flathead.
1. Man	ninao	táka	skaltamekko
2. Woman	akiua	kwwu	súmaám
3. Boy	pokáo	nátsi	skokosea
4. Girl	kókwa	naintsuts	sháutum
5. Infant, child	enaksttipokao	wa	axtult
6. Father	ninā (my)	ápui	luáus (by men)
7. Mother	nikistsa	pia	skúis
8. Husband	númmi (my)	kumá	skhuilui

## VI. SIOUX.

Dahcottas.	Osage.	Upsarokas.
134 snee	nubatcha	hoot shé re
135 dindita	moscha	ah r'a
136 meeah	veca	bé
137 neeah	deea	de
138 eeah	aar	na
139 oangkeeah	unguar	bé ro
140 neeahpee		dé ro
141 ceahpee	lanoncar	mi háh
142 dey	lainksha	hin ná
143 hey	lailai	ah cook á
144 owos		hoó ah cáś se
145 neenah		ah hook
146 tuay	pai (sing. and plur.)	sip pa
147 askahaah		mau pá
148 ahmpaytshee		hoó riz
149 tanneehah		shin nak share
150 hayahkaytsheehah	hassin	kó tah
151 han	hoya	bar nét kah
152 heeha	honkosha	ah mu't cat
153 wajitah	minche	noom' cat
154 nompah	nombaugh	nam'ena cat
155 yahmani	laubenah	shope cat
156 tópah	tobah	chi hhó cat
157 záhpate	sattah	ah cam a cat
158 shakkopí	shapah	sap' pó ah
159 shahkopí	panompah	noom' pa pe
160 shahundohah	kelatobaugh	ah mut tap pe
161 noptshí wonghah	shankah	pe ra ku'k
162 wiketshímani	krabra	ehh pe mut
163 akey wahjeetah	augre minche	ehh pe noómp
164 akey nompah	augre nombaughwa	noom' pap pé ruk ka
165 wiketsheemaneé nompah	augre crabrah	nam' e na pe ruk ka
166 wiketsheemaneé yahmanee		pe reek sáh
167 apoonghay	crabrahughtongah	pe reek sáh pé ra ka
168 kokut opoonghay		bah boos'h me ka
169 uota (he)	wanumbra	
170 heeiatekaupéketa (he)	nebnatoh	smim' mik
171 doozakon	tauneh	ak ha roósh
172 wacheepe (subst.)	watcha	dish she
173 hiaqueta (he)	mogrenah	dah'
174 dowompe		mun' nohhe
175 hayschtima	ashembrah	mug ghu'm me
176 eap	obraha	be dow'
177 waumadaka (I see him)	eelalee (I see him)	ah mu'k kah
178 wahtscheeng (I)	wahtscheeng (I)	ah mutch e she
179 whaqueta (I kill him)	whaqueta (I kill him)	bah p'ake
180 manuee (he)	ogashah	né ne

## C.

XXIV. SAHAPTIN.	XXVI. CHINOOK.	XXI. WAKASH.
Nez Percé.	Lower Chinook.	Newittee.
1 háma	tkhlekála	tkhletshukhwonéak
2 aiat	tkhlákél	
3 haswal	tklkaskús	
4 pitin	tkhlalekh	
5 miauts	etshanúks	
6 pisht	tkhlíamáma	
7 pika	tkhlíanáa	
8 hama	itsakhékal	

<i>Families.</i> <i>Languages.</i>	IV. ALGONKINS. Blackfeet.	XXXII. SHOSHONEES. Shoshoni.	XXIII. SELISH. Flathead.
9. Wife	nitukhkiman	wépu	makhonakh
10. Son	nokhoá	natsi	skokosea
11. Daughter	ntáni	nanai	stzmtsüält
12. Brother	nisa	tamye	kátshki (elder)
13. Sister	niskun	namei	tkhlkikee
14. Indian ; people	matupewak		skailikhu
15. Head	otukan	pampi	spitkhukáin
16. Hair	oási	tupia	khomkan
17. Face	ostukis	kuwu	skhutkhlos
18. Forehead	oh néz (M.)	motuka	skitkhkimásshin
19. Ear	okhtokis	inaká	tána
20. Eye	oáps	pui	skikukhlóstan
21. Nose	woksis	moui	spusáks
22. Mouth	oai	timpa	spilimutsun
23. Tongue	matsinésti	aku	tikhutski
24. Teeth	okhpikin	tángwa	khalekhá
25. Beard	okwéis	múntshu	sóóputsin
26. Neck	okokini	kuru	tshuspin
27. Arm	okunistsis	púiru	stshoákhan
28. Hand	utshistshis		kelish
29. Fingers	utshistshis	mashu	atsaakainikst
30. Nails	okutshish	máshitu	kakhkainikst
31. Body	ostome (M.)	shilámush	skailtutshi
32. Leg	omakuóki	yún	stsóoshin
33. Foot	oák sa kah (M.)	nampa	stooshin
34. Toes	oak kit teáks (M.)	tashu	istúshin
35. Bone	ohh kin nah (M.)	húu	stsam
36. Heart	oskitsi	piu	spoos
37. Blood	ah lah pan na (M.)	pazpe	sunekhóul
38. Town, village	aketupiwa	kúu	iaputshit
39. Chief	nináoa	taiwa	ilimikhom
40. Warrior	konatápusu	natui	kutespóos
41. Friend	nitukawau	iweá	istsakai
42. House	napiwis	noui	tsitukh
43. Kettle	hiska	uitua	tkhltsheep
44. Bow	námai	atshu	tskwentsh
45. Arrow	ápsu	wuná	tapumia
46. Axe, hatchet	kuktsakin	huhuhwan	shilmén
47. Knife	istoán	hwihi	nintshamun
48. Canoe, boat	akhsáts	shake	tkhlia
49. Shoes	atsikin	patsha	khaishin
50. Pipe	ukhkwenimán	púu	sunumánkhuten
51. Tobacco	pustákan	pamu	sumánkhu
52. Sky, heaven	kuseistsukui	pataskia	stshitshumaskait
53. Sun	natósu	tava	spákhané
54. Moon	kokwina tósin	mushhá	skokoéts
55. Star	kukatosiu	putsihwa	kukusum
56. Day	kishestsakoi	tashun	skhalkhált
57. Night	kokói	tukwun	skhokhoets
58. Light	christ e coo natz (M.)		khal
59. Darkness	pishkinátsi	itshuku	itshém
60. Morning	apukus	wushipar	skekwekuste
61. Evening	tshistákus		skaikal
62. Spring	mo toé (M.)	tatsu	sképutsu
63. Summer	atáhi		sáántkhlke
64. Autumn	motose (M.)		stshéi
65. Winter	wákwi	tumu	siistutshi
66. Wind	sapú	nur	sunáuwit
67. Thunder	christ e coóm (M.)	tunúnt	stululáam
68. Lightning	christ e coom e (M.)	panakusha	skumkumeutsin
69. Rain	sóta	uwur	steipéis
70. Snow	kónis	niwui	sumaikhwot
71. Hail	sah' co (M.)	páungp	sáluse
72. Fire	ishtshi	kuna	salshtsta
73. Water	okhki	pa	sáwitkhkwi
74. Ice	kokwútaia	pahikup	skhuiwmt
75. Earth, land	sákhkwi	tiwip	stolekhu
76. Sea	omakhkwiuki	ewipa	sk'lipitkhlemateku

XXIV. SAHAPTIN.		XXVI. CHINOOK.	XXI. WAKASH.
Nez Percé.		Lower Chinook.	Newittee.
9	iwăpna	uiakhékal	
10	haswalamiats	etsokha	
11	pilinimiats	okwukha	
12	piap	kapkhu	
13	kanis	tkhliau	
14	titokun	tzlexam	
15	húshus	tkhlikhukatuka	tokhotset
16	kukukh	tkhlikhukso	apsaiup
17	mushtai	siákhos	
18	shiwa	obétspokh	
19	mutsaui	béutsaks	papēšis
20	shilu	siakhos	kadēšis
21	mushnu	ebekhatskhat	tshowitkhltam
22	him	ebéskhutkhl	
23	pawish	emēmankónūba	tshaupée
24	tit	tkhlbeatskh	tshitshitshée
25	himtoh	tebebeukso	apaksam
26	iáhat	betokkh	
27	atim	bepotétuk	noñupi
28	epáp	tebksiga	
29	epáp	tebeksiga	kakatsiduk
30	asus	tkhlbétkhlokhótétuk	tshatkhatshi
31	silakt	ebetkhl-á	
32	wăiu	tiáwe	tkhlišhtshiná
33	ákhua	tkhlekhups	
34	akhwatálum	tkhlekhups	papáitsh
35	pips	iaotso	
36	timiná	tbeleléwan	teteitshāo
37	kiket	tkhlawuklt	tkhlalkhlāwākabus
38	piúshamókin	ilikham	
39	miókhut	tkhlkákamánan	tshabāta
40	pitkhliauikhtkhlam	atkhlákaukau	
41	ialipt	tuánakha	
42	init	tóotkhl	mbäus
43	hikai	kalkotkhlelt	opásiak
44	timúni	optkhleke	mostutsh
45	tsap	tkalaitanam	tsekhátsh
46	wauwíánish	ekaisetkhlebá	isák
47	wals	oputsákh	kakaŭuk
48	liash	ekanem	tshaputs
49	ilapkut	tukaitkhlba	aáts-tsutkhliak
50	kelemut	tshelamut	koishíukshuk
51	toh	kainotkhl	koishā
52	haikat	kosakh	tkhleseukak
53	halkhpáma hishamtuks	ootkhlahk	opatkhluk
54	sikaitpama-hishamtuks	ókulkhlamen	ndakéak
55	khaisaiu	khekanap	
56	halákhp	etsoktet	tkhliasiakakuk
57	sikait	nopowum	atkhetciduk
58	lakauit	wakh	
59	sháktit	noponum	
60	maui	kawekh	
61	kulawit	tsolióste	atkhetcitkhl
62	wawákhp	tsáēpai	tkhlopéitkhaduk
63	taium	tsákóie	tkhlopéitshkha
64	shakhnim	tsabatkhl	kaikhlkhathkhl
65	enim	tsakhuluktikhle	
66	hatia	itskhakh	wéuksēan
67	hinimal	ekanawaksoba	tutúts
68	itkasaiohos	ekelikst	ndaktshādaktshiatxl
69	wákut	sekhkhatsht	bilkhilād
70	puui	tkhlkápa	
71	tumyu	tkhlkakkhwel	katsōbud
72	iluksha	olpitski	adak
73	kush	tkhltsókwa	tshāuk
74	tahash	ikapa	kokhō
75	watush	elee	
76	iteakush	wekuwa	toputkhl

<i>Families.</i> <i>Languages.</i>	IV. ALGONKINS. Blackfeet.	XXXII. SHOSHONEES. Shoshoni.	XXIII. SELISH. Flathead.
77. River	nihiluhta	piopa	nshiatekwu
78. Lake	omuksikimi	pikau	stkhkhatekwu
79. Valley	aksitskoi	paun	etsuntakhólekhu
80. Hill, mountain	mastáki	tuiawi	etsimokhwa
81. Island	mené	pahármur	tshisúnekwu
82. Stone	okhkotókia	tímpi	sshensh
83. Salt		wavi	kitúktshint
84. Iron	miskimi	túmpiu	ololém
85. Tree	mistsis	shúwi	etsshita
86. Wood	mistsis	wapi	lokhwa
87. Leaf	nipists	nangka	pitsshitkhl
88. Bark	oh tokés kis sase (M.)	okutsung	tshiilelekhu
89. Grass	mah too yáse (M.)	núhwa	sopolekhu
90. Pine	pah toke (M.)		saatakwithlpa
91. Flesh, meat	eksitúyi	ashibru	skaitutshi
92. Dog	imitáo	shari	khátkhltin
93. Buffalo	eniwa		stumaltish
94. Bear	kéio	uira	ntkhlámka
95. Wolf	makoii	shinuwi	ntseitsin
96. Deer	hepasto	murátsi	tsoólekhu
97. Elk	ponokao	parzi	skhasiluks
98. Beaver	kikstakeiks		skaláu
99. Tortoise			spulukhwákus
100. Fly		múpu	khamátkhltin
101. Mosquito		muawi	selakus
102. Snake	kinéksit	tukhua	estias
103. Bird	pikstu	pakhina	etskhwakhwaash
104. Egg	oh wás (M.)	nupahwi	oosa
105. Feathers		wushia	spum
106. Wings		kasa	skapúsilit
107. Duck	si ákes (M.)	tshikha	séstkhkhom
108. Pigeon	pis pis tsá (M.)		khotskhotsm
109. Fish	naméu	paghutsi (?)	suaúwitkhl
110. Salmon		akai	sumtkhlitsh
111. Sturgeon			tszmtús
112. Name	onistau	núwi	skwest
113. Affection	takomitsiman	nikhiwa	khamintsheus
114. White	apiu	tushazi	ipiakh
115. Black	sikimiu	tuwit	izkhwin
116. Red	mikio	ángkawit	ikwil
117. Blue	có mo na (M.)	shakwákar	izkwai
118. Yellow	oh tuh kó (M.)	wapit	ikwáli
119. Green	kumuni (?)	shakwauit	izkhwail
120. Great	omuksim	piap	khwutúnt
121. Small	pistakwiu (?)	titutsi	khukhwaióma
122. Strong	punataps	shikhzun	iaiat
123. Old	apiu	tshukhuputsi	pokhpokhóut (aged)
124. Young	sakompui	áiwantsi	skakoémzlt
125. Good	hasu	tsánti	kháest
126. Bad	purkáps	tup	taia
127. Handsome	mah tsó ap se (M.)	nasuntz	khaest
128. Ugly	pah cáps se (M.)	tírku	tshesús
129. Alive	sa ka tap pe (M.)	kieu	khwilukhwilt
130. Dead	aaá d ne (M.)	tiyó	khzilil
131. Cold	istuyeu	utshuin	tsalt
132. Warm	kase tot'zsu (M.)	taruin	kwaáts
133. I	nistóá	ni	koaá
134. Thou	kistóá	i	ánúwi
135. He	wistoi	oo	tsunithlts
136. We	kestonáno		káenpilá
137. Ye	kestuwáwa		npilápstump
138. They	wistuwáwa		tsuniithlts
139. This	amó		iaá
140. That	amó		itkhlu
141. All	amoia	mamuntush	etsia
142. Many, much	akaiim	manuku	khwaiit
143. Who	sika		suet
144. Near	astí		tshitshet

XXIV. SAHAPTINS. Nez Percé.		XXVI. CHINOOK. Lower Chinook.		XXI. WAKASH. Newitsee.	
77	pikun		webatkhl		
78	hiwatum		ikákokhletkh		
79	pókhoh		naiaakhē		
80	hautikum		ipakkhal		ndotshē
81	uma		tkhlokh		oputshukt
82	tishai		iakánaks		tenētshuk
83	katuwānash		tkhlupékh		
84	kisui		ekewékkhe		
85	taulikt		ikhteabakhustkhu		
86	hāāsu		ebāāskh		
87	pisko		tupso		
88	pakt		okwotátkhla		tsakabus
89	sikhsikh		tupso		
90	laka		iakáitabátuka		
91	nukt				
92	sikamkan		tkhklámokuse		kaidétkhl
93			musmus		
94	iáka		etskhot		tshims
95	hemin		fléakhum		kwaiutsuk
96	tatapai		imāsun		mukūutsh
97	tashipkh		imolak		
98	takhshpul				teakhaie
99	atsikh		etkhlákhwa		
100	lakhliwi		oponatsútsuk		mátokwun
101	wawa		otanukst		
102	wákhpush		itsáiau		khēii
103	waiútiliken		kalakalama		okutōp
104	támum		tkolawalawúks		
105	kotkot		tupée		
106	weaptash		aióko		tkhlupkhasupato
107	kátkut		okwékwé		oksap
108	kúinu		oomana		
109	leautipsh				
110	natsokh		ikwaun		ukiēuk
111			inakhkhon		khōotu
112	wanikt		iakhah		
113	hatau		tkaiekh		
114	khaikhaikh		tkóp		tkhliśuk
115	tsimukhtsimukh		tkhlálukh		topukōus
116	ilpilp		tkhlpulpul		tkhlekhōus
117	yushyúsh		spakh		
118	múkshtmúks		itákáukauáka		
119	yushyúsh		putsukh		
120	himákush		iákwaitkhl		īkhwais
121	kuskus		ianókust		kwáánits
122	kupskups		tiatkhlewul		ndashukwush
123	wakéma		iakaiókhwat		ītcup
124	kútskuts		ikwalas		
125	táus		etokute		tkhlotkhlōush
126	kapshish		iákatkhal		wekhúshesh
127	hamólits		katseiéka		
128	shakhpitits		eiakátkha		
129	wakhosh		tkhlakanate		
130	tiniukhnin		tkhlomukt		kákheītkhl
131	iánits		tsus		teituscitxl
132	luokhuts		noskōit		tkhlopátkhl
133	in		naika		
134	im		maika		
135	ipi		iákhka		sūwu
136	nu		nusaika		nēwu
137	imā		musaika		
138	imā		tkhláska		
139	ki		ókok		
140	ióx		iakhiakh		dōba
141	uyikala		kanawé		ūkyīuk
142	ilahne		okhowe		atshakātkhl
143	ishi		tkhláksta		adētsutkhl
144	kintam		kwapkáti		

<i>Families.</i> <i>Languages.</i>	IV. ALGONKINS. Blackfeet.	XXXII. SHOSHONEES. Shoshoni.	XXIII. SELISH. Flathead.
145. To-day	anukhka tsistsikói	ughitshi	etsiáskhzt
146. Yesterday	matuni	tuma	spistsétkhlt
147. To-morrow	apunákus	itshu	khalip
148. Yes	e-mania	ush	ona
149. No	shá	narumoe	ta
150. One	tokskum	shimutsi	inukhó
151. Two	natokum	hwat	esel
152. Three	nihokskum	manuthit (?)	tshetkhles
153. Four	nesói	hwat shiwit (?)	mos
154. Five	nisitsi	shiumanush (?)	tsil
155. Six	naáo		takhun
156. Seven	kitsikum		sispul
157. Eight	nanisó		haánun
158. Nine	piuksiu		khakhanóut
159. Ten	kiupói	paimanush (?)	opun
160. Eleven	make sit ke pó to (M.)		opuntshst
161. Twelve	nah si ke po to (M.)		etkhlesél
162. Twenty	nahsiu		eseliópunikt
163. Thirty	nihépi		tsetkhleliopunikst
164. One hundred	kipipi		nkhakain
165. One thousand	kipipoi		oopunikstukhun
166. To eat	tawotup	tikaru	itkhlin
167. To drink	se mate (M.)	iwipi	sust
168. To run	pokaie	tunatsi	kzetselsh
169. To dance	pás cáh (M.)	nikar	khwaimintsot
170. To sing	a nih kit (M.)	tinikwun	nkuném
171. To sleep	aiokau	ápu	ituce
172. To speak	ipnyéa	ampakan	kwulukwaelt
173. To see	niténua (I see him)	punini	uitcin
174. To love	tah' coo matze man		khaméntsh
175. To kill	enitá [ (M.)	kwácingthur	pulstum
176. To sit	apiu	karznu	tkhlákulish
177. To stand		wzninu	tashilsh
178. To go	istápot	shunt	nasitkhla
179. To come	póksapót	paiki	tukhwánta

## D.

<i>Families.</i> <i>Languages.</i>	VIII. CATAWBAS. Catawbas.	XI. UCHEES. Uchees.	XII. NATCHEZ. Natchez.
1. Man	yabrecha	cohwita	tomkuhpena
2. Woman	eeyauh	wauhnehung	tahmahl
3. Father	yahmosa	chitung	abishnisha
4. Mother	yaxu	kitchunghaing	kwalneshoo
5. Son	koorewa	tesunung (my)	akwalnesuta
6. Daughter	enewah	teyunung (my)	mahnnoonoo (head)
7. Head	iska	ptseotan	tomne apoo (man's)
8. Hair	gitlung	ptsasong	etene
9. Ear	doxu	cohchipah	ipok
10. Eye	heetooh	cohchee	oktool
11. Nose	eepeesoo	cohtemee	shamats
12. Mouth	esomo	teaishlee	heche
13. Tongue	heesoomosch	cootincáh	itsuk
14. Tooth	heeaup	tekeing	int
15. Hand	ecksapeeah	keanthah	ispeshe
16. Fingers	eekseah	coonpah	
17. Feet	hepapeeah	tetethah	hatpeshé (sing.)
18. Blood	eet	wace	itsh
19. House	sook		habít
20. Axe	pot-tateerawah		ohyaminoo

XXIV. SAHAPTINS. Nez Percé.		XXVI. CHINOOK. Lower Chinook.	XXI. WAKASH. Newitsee.
145	taks	aköökhlä	
146	watishkh	taántkhil	
147	watishkh	wekhe	
148	a	eküä	öde
149	wätu	ke	wikisi
150	naks	ikht	tsakiwäk
151	lapit	mákust	atkhl
152	mitát	tkhlon	wíyu
153	pilapt	lákēt	mbō
154	pakhāt	kwanam	sütshu
155	oilaks	tákham	mupo
156	oinápt	súnúmakust	utkhlp
157	oimátat	kustokhtkin	utkhikwutkhl
158	khoits	kwaist	tsauakwutkhl
159	putimpt	tatkhetam	tkhlákhwa
160	putimt-wakh-nakhs	tátkhlelam-kone-ikht	
161	putimt-wakh-lapit	tátkhlelam-kone-makust	
162	läáptit	makust-tkhlatkhl	
163	mitááptit	tkhlon-tkhlatkhl	
164	putáptit	itakamōnak	
165	pútmushush		
166	hipisha	abatkhlkháleba	khaōku
167	ipnákusha	tkhlukkhúbst	khotáksutkhl
168	wilákaisha	bakháneko	atsutshiatkhl
169	iwáshasha	bawútsk	khoiátkhl
170	wanpisha	amskalálam	
171	pinmiksha	abapte	wúitsh
172	itséuksa	kipalawul	tsēúksēük
173	hakisa	bukkhékt	nasatkhl
174	hatáunisha	tukhékhliá	wikimáks
175	wapsiáun	umtkhláwa	kákhshitkhl
176	wukhshúsa	mutkhláit	tekwtutkhl
177	aushátu	mutkhoé	tkhilakíshitkhl
178	kúsha	maia	watkhlátkhltshi
179	kum	mute	hatsáiátkhl

## D.

XIII. ADAIZE. Adaize.		XIV. CHITTEMACHAS. Chittemachas.	XV. ATTACAPAS. Attacapas.
1	haasing	pautchehase	iöl
2	quaechuke	kithia	nickib
3	kewanick	hineghie	shau
4	amanie	haille	tegn
5	tallehennie	hicheyahanhase	shka
6	quolasinic	hicheyahanckithia	tegu
7	tochake	kutte	ashhat
8	calatuck	kutteko	taesh
9	calat	urahache	ann
10	analca	kane	uill
11	wecoocat	chiche	idst
12	wacatcholak	cha	katt
13	tenanat	huene	nedle
14	awat (pl.)	hi	ods (sing.)
15	secut	unachiekaithie	uish
16	okinsin (sing.)	unache kitset	nishagg (sing.)
17	nocat (sing.)	sauknuthe (sing.)	tippel (sing.)
18	pehack	unipe	iggp
19	coochut	hanan	ank
20			

<i>Families.</i> <i>Languages.</i>	VIII. CATAWBAS. Catawbas.	XI. UCHEES. Uchees.	XII. NATCHEZ. Natchez.
21. Knife	seepah	eoutchee	pyhewish
22. Shoes	weeda	tethah (mockasin)	popatse
23. Sky	wahpee	houpoung	nasookta
24. Sun	nooteeh	ptso	wah (fire)
25. Moon	weechawa nooteeh	shafah	kwasi
26. Star	wahpeeknu	yung	tookul
27. Day	yahbra	uckkah	wit
28. Night	weechawa	palto	toowa
29. Fire	epee	yachtah	wah
30. Water	eyau	tsach	koon
31. Rain	ooksoreh	chaah	nasnayobik
32. Snow	wauh	stahae	kowa
33. Earth	munno	ptsah	wihih
34. River	eesauh	tauh	wöl
35. Stone	eedee		ohk
36. Tree	yup	yah	tshoo
37. Meat	weede-yoyunde-e	colahntha	wintse
38. Dog	tauntsee	ptsenah	waskkōp
39. Beaver	chaupee	samkkeing	
40. Bear	nomeh	ptsaka	tso kohp
41. Bird	koching	psenna	shankolt
42. Fish	yee	potshoo	henn
43. Great	pauktehera		lekip
44. Cold	chehuh chara		tzitakopana
45. White	saukchuh	quecah	hahap
46. Black	houkchuh	ishpe	tsokokop
47. Red	sikechuh	tshulhuh	pahkop
48. I	derah	'te	tukehah
49. Thou	yayah		uhkehah
50. He	ouwah	coheetha	akoonikia (this here)
51. One	dupunna	sāh	witahu
52. Two	naperra	nowāh	ahwetie
53. Three	namunda	nokah	nayetie
54. Four	purrepurra	taltlah	ganooetie
55. Five	pukte-arra	chwanhah	shpedee
56. Six	dip kurra	chtoo	lahono
57. Seven	wassin-e-u	latehoo	ukwoh
58. Eight	lubbosa	peefah	upkutebish
59. Nine	wunchah	'tah'thkah	wedipkatebish
60. Ten	pechuna	'tthklahpee	ōkwah

## E.

<i>Families.</i> <i>Languages.</i>	XVI. CADDOES. Caddoes.	XVII. PAWNIES. Pawnees.	VII. ARRAPAHOES. Arrapahoes.
1. Man	shoeh	tsaeksh	
2. Woman	nutteh	tsapat	
3. Father	aa	ateash	
4. Mother	ehneh	ateerah	
5. Son	hininshatseh	peerontata	
6. Daughter	hinin nutteh	tchoorageelaha	
7. Head	dokundsa	pakshu	
8. Hair	baat	oshu	bétanenéta
9. Ear	dabishta	atkaroo	étah
10. Eye	dachiaugh	keereekoo	araihya
11. Nose	daswehaugh	tshússhua	huse
12. Mouth	dunehwacha	tskao	och'ya
13. Tongue	hadehto	hatoo	
14. Tooth	tonaugh (pl.)	haroo	étchit
15. Hand	doshauh	iksheeree	ikickan

XIII. ADAIZE.		XIV. CHITTEMACHAS.	XV. ATTACAPAS.
Adaize.		Chittemachas.	Attacapas.
21			
22			
23	ganick	kahieketa	tagg
24	naleen	thiaha	nagg
25	nachaoat	pautne	tegidlesht
26	otat	pacheta	ish
27	nestach	wacheta	iggl
28	arestenet	timan	tegg
29	nang	teppe	cam
30	holcut	ko	ak
31	ganic	kaya	caucau
32	towat	nactepeche	adlesat
33	caput	nelle	né
34	gawichat	koneatineshe	aconstüchi
35	eksēka	nonché	wai
36	tanaek	conche	kagg
37	hosing	kipi	ogld
38			
39	culawa		
40	solang	hacuneche	stigne
41	washang	thia	tsorlagst
42	aesut	makhe	iagghlan
43	tocat	hatekippe	uishik
44	hostalga	kasteke	tsamps
45	testaga	mechetineche	cobb
46	hatoua	nappechequineche	iann
47	pechasat	pinnoneche	ofg
48	hicatuck	uteheca	ue
49		utietmhi	natt
50	nassicon	hatche	
51	nancas	hongo	hannick
52	nass	hupau	happalst
53	colle	kahitie	batt
54	tacache	mechechant	tssets
55	seppacan	hussa	nilt
56	pacanancus	hateka	latst
57	pacaness	micheta	paghu
58	pacalcon	kueta	tsikhuiau
59	sickinish	knicheta	tegg'huiau
60	neusne	heihitie	heissigu

## E.

XXII. KITUNAHA.		XX. WAILATPU.	XXVII. KALAPUYA.
Flatbow.		Cayuse.	Willamet.
1	titkhaet	yúant	atshánggo
2	pētkhlki	pintkhkaiu	pummaike
3	titunis	pintet	sina
4	manis	penin	sinni
5	akhkátkhltis	wái	tawakhai
6	kásue (my)	wái	tshitapinna
7	aklam	tals	tamutkhl
8	akhoklam	tkhlokomot	amutkhl
9	pakwaná	taksh	pokta
10	akuklekhl	hákamwsh	kwalakkl
11	akunikak	pithkloken	unán
12	akutkhima	sumkhaksh	mandi
13	watkhlupek	push	mamtshutkhl
14	akunanis	tenif	púti
15	aki	epip	tlakwa

<i>Families.</i>	XVI. CADDOES.	XVII. PAWNIES.	VII. ARRAPAHOES.
<i>Languages.</i>	Caddoes.	Pawnies.	Arrapahoes.
16. Fingers	dasimbin	hashpeet	nahá
17. Feet	danuna	asho (sing.)	nahatta
18. Blood	baaho	haitoo	barts
19. House	sahouogh	akkaroo	néahnun
20. Axe	konow		han'arse
21. Knife	kut		wahata
22. Shoes			
23. Sky	katshaho		
24. Sun	sako	shakoroo	esis
25. Moon	neeeelsh	pa	
26. Star	tsokas	opeereet	
27. Day	disko	shakoorooeshaireet	
28. Night	nubba	eeraishnaitee	
29. Fire	nako	lateeloo	
30. Water	koko	keetsoo	netsa
31. Rain	cawiohe	tatsooroo	
32. Snow	hehnaakia	toosha	
33. Earth	wadat	araroo	
34. River	bahat	kattoosh	
35. Stone	seeeko	kareetkee	han n'i ka
36. Tree	yako		
37. Meat	kouhouehto	keeshatskee	ahhan
38. Dog	datssch	ashakish	ahtlah
39. Beaver	touogh		
40. Bear	nouitrseh	koorooksh	wussa
41. Bird	bunnit	leekootskee	
42. Fish	batta		
43. Great	himi		
44. Cold	hehno	taipeechee	
45. White	hakio	latuka	
46. Black	hadehko	kateet	
47. Red	hatteho		ben'atiyo
48. I	koktsai	ta	nistow (me)
49. Thou	nokahio		ahnán (pl.)
50. He	sehdehaugh		
51. One	konanigh	askoo	
52. Two	behit	peetkoo	nethiyan
53. Three	daho	touweet	
54. Four	hehweh	shkعتكش	yahnayan
55. Five	dihsehkón	sheeooksh	
56. Six	dunkeh	sheekshabish	nekituckiyan
57. Seven	bisekah	peetkoosheeshabish	
58. Eight	dousehka	touweetshabish	
59. Nine	hehwehsehka	looksheereewa	
60. Ten	behnehaugh	looksheeree	netassa

## F.

<i>Families.</i>	XXIX. LUTUAMI.	XXX. SASTES.	XXXI. PALAIKS.
<i>Languages.</i>	Clamet.	Shastie.	Palaiks.
1. Man	hishuátsus	awatlkoa	yátiū
2. Woman	shnáwats	taritsi	umtēwitsen
3. Father	kauktishap		waii
4. Mother	ankompkisup	milatkhi	tatiū
5. Son			yáúitsa
6. Daughter			lumanitsa
7. Head	nus	uiak	lah
8. Hair	lak	inakh	tiyi
9. Ear	mumóutsh	isak	kumumúats
10. Eye	lólup	oi	asu

XXII. KITUNAH.		XX. WAILATPU.	XXVII. KALAPUYA.
Flatbow.		Cayuse.	Willamet.
16	aki	épip	alakwa
17		tish	puüf
18	zanamo	tiwezsh	méënu
19	akitshutkhlanam	nisht	hammeih (— fire)
20	âkotatkhl	yengthokinsh	khveshtan
21	akutsamatkhl	shekt	hekemistâh
22	tklanis	taithklo	ulumôf
23	akitkhlmoiat	ndjalawaia	amiank
24	natanik	hnewish	ampian
25	tshitkhlmoiat-natânik	katkhltp	utap
26	akitkhl-nohos	tkhlitkhlish	atuininank
27	kalimuiat	eweiu	umpium
28	tshitkhlmuit	ftalp	atitshikim
29	akinakôko	tetsh	hammêih
30	wôô	iskkainish	mampwka
31	wasokokwutkhl	tishtkitkhlmiting	ukwii
32	akhtkhl	poi	nukpeik
33	amak	lingsh	hunkhalop
34	akin-mitok	lushmi	mantсал
35	nookié	âpit	andi
36	tsahatkhl	lauik	hantawatkh
37	akotkhak	pitkhli	zmhok
38	khâatkhltsin	nâapang	mantal
39	sina	pieka	akaipi
40	nipkwo (black)	limeaksh	alotufan
41		tianiyiwa	pökalfuna
42	khôstit	wiaish	
43	kuwitkbl-kaane	yaumua	pul
44	kukoone	shunga	pangkafiti
45	kumnakwutkhlo	tkhlaktkhläko	kommoü
46		shkupshkûpu	maieum
47	kaniskoat	lakaitlakaitu	tshal
48	kamin	ining	tshii
49	ninko	niki	mâha
50	ninkois	nip	kak
51	oke	na	wâän
52	as	leplin	kéen
53	kâtsu	matnin	upshin
54	kâtsä	piping	täope
55	yikhko	täwit	hüwan
56	nmisa	nóiná	taf
57	wistatkhlä	nóilip	pshinimua
58	ukhatsa	nóimät	këëmüa
59	kaikitu	tanâniashimshin	wanwaha
60	itu	ningitelp	tinifia

## F.

XXVIII. JACONS.		II. KINAI.
Jacons.		Kenai.
1	kalt	teenna
2	tkhlaks	ssioo
3	sunta	stukta
4	tkhla	anna
5	sinmaats	ssiä
6		ssaza
7	tkhlokia	aissagge, ashaggee, Sitca.
8	sinutkhlosin (my)	szugo
9	kwolkwutsa	szaga
10	skikisu	snaga

<i>Families.</i>	XXIX. LUTUAMI.	XXX. SASTES.	XXXI. PALAIKS.
<i>Languages.</i>	Clamet.	Shastie.	Palaiks.
11. Nose	pshish	éri	iami
12. Mouth	shum	au	ap
13. Tongue	páwus	ehēna	ípili
14. Tooth	tut	itsau	itsa
15. Hand	nap	apka	il
16. Fingers	kopó	akhasik	il
17. Feet	pats	akwes	tsiko
18. Blood	poits	ime	áhati
19. House	latsush	uma	tilúts
20. Axe	lakótsish	aniakidi	shlakotkis
21. Knife	wate	atsirai	shatikh
22. Shoes	wakshna	atsukh	kelala
23. Sky	paishish	wukwe	usehelá
24. Sun	sapas	tsoare	tsul
25. Moon	wokaukash	apkhátsu	tsul
26. Star	tshol		tsamikh
27. Day			matikhtsi
28. Night	pshin	apkha	maheksa
29. Fire	lólóks	imá	malis
30. Water	ámpo	átsa	as
31. Rain	kutólshas	útshik	enwaetsa
32. Snow	kais	khæ	ti
33. Earth	kaela	tarak	kéla
34. River	kokai	asuraháua	atsuma
35. Stone	kotai	itsa	alishti
36. Tree			tsaúashta
37. Meat			mishuts
38. Dog	watsak	hápsu	watsakha
39. Beaver	pum	tawai	pum
40. Bear	tokunks	haukidai	lokhoa
41. Bird	lálak	taráakh	lanitsa
42. Fish			alish
43. Great	móónis	kémpe	wawá
44. Cold	kátaks	isikáto	ustse
45. White	pálpal	itaiu	tiwitsi
46. Black	posposli	epkhotáarakhe	hakutshi
47. Red	taktákali	eákhti	tákhlakhe
48. I	no	íaa	it
49. Thou	i	mai	pikhká
50. He	hot	hina	pikhká
51. One	nátshik	tshíamu	umis
52. Two	lapit	hoka	káki
53. Three	ntani	hatski	tsúshti
54. Four	wonip	irahaia	hatami
55. Five	tonapni	étsha	molósi
56. Six	nakskishuptane	tahaia	
57. Seven	tapkishuptane	hokaikinis	
58. Eight	ndanekishuptane	hatsikiri	
59. Nine	natskaiaikish	kiribariki-ikiriu	
60. Ten	taunip	etschéwi	hamish

XXVIII. JACONS.		II. KINAI.	
Jacons.		Kenai.	
11	tusina	tsnanalleetga	
12	khai	ssussak	
13	tulela	steelue	
14	stelieliki	ssakoistli	
15		skona	
16	kwotkhl	slutska	
17		skajetlna	
18	pouts	kootaalthin	
19	tsitsaiskia	kanin	
20	pakhtiu		
21	kiai	kissaki	
22	skanaiksealuista		
23	laa	yonyan	
24	pitskom	channoo	
25	okhon	tlakaannu	
26	tkhlalt	ssin	
27		tschan	
28	kaehe	tlak	
29	kilita	taaz-ee	
30	kilo	thunagalgus	
31	tkhlakos	alkun	
32	kimit	assach	
33	onitstuh	altnen	
34	haiu	kutnu	
35	kelih	kulchniki	
36		tsbalacooya	
37		kutschonna	
38	tskekh	tlika	
39	kaatsilawa	knuja	
40	kotiimamo	altassi	
41	kukzaia	kakassh	
42		tlioka	
43	haihaiat		
44	kwutitukhgnu	ktckchuz	
45	kwakhalt	talkei	
46	kaitsht	taltashe	
47	pahalut	tigaltit	
48	kone	su	
49	nikh	nan	
50	kwoutsi	hhoon	
51	khum	zelkei	
52	tsokhwakhwa	tucha	
53	pusuntkhlkha	tochko	
54	tsuikikhatsokhwakia	tenki	
55	holatkhlkha	zielalo	
56		kashssini	
57		kanzeogi	
58		ltakolli	
59		lehezetcho	
60	sauitustu	koljushun	

## G.

<i>Families.</i> <i>Languages.</i>	XVIII. KOULISCHEN.		XIX. SKITTAGETS.
	Koulischen.	Sitca.	Queen Charlotte's Is'd.
Man	ka	chakleyh	keeset
Woman	achlchset	shavvot	kna
Father	is	kyesh	cagen honghi (my)
Mother	achtla	aklee	oughi
Son	achgit		tinekti eethlan
Daughter	achssi		tinekati ana
Head	achsan	ashaggee	
Hair	achssachan	koshahao	cutts
Ear	achkuk	kakook	
Eye	chawak		
Nose	ka che low	kaclu	coon
Mouth	achke	kake	
Tongue	tutlejut	katnoot	
Tooth	achju	kaoooh (pl.)	
Hand	achtschin	kacheen	
Fingers	achkussü	katlek	
Feet	ikuss	kahoos	
Blood			high
House	an	heat	natee (Dr. Tolmie)
Axe			cutelanjo
Knife	tlilta		yeidz (Dr. Tolmie)
Shoes	tull		
Sky	kuwa	haats	shing (Dr. Tolmie)
Sun	kakan	kakkaan	tzue
Moon	tuss	teess	kuhn
Star	kutchanaga	kootahanaha, (pl.)	kaaldha (Dr. Tolmie)
Day	kujuwaja		koondlain ( do. )
Night	cha-anna	taat	
Fire	kan	haan	tsinoo
Water	in, hill	ieen	huntle
Rain	ssu	sevva	tull
Snow	tlet	kleyt	tull hatter (white rain)
Earth	tlekak	sleenkeetaanee	teeder
River	intak	hateen	
Stone	te	te	tlaha (Dr. Tolmie)
Tree	tljuggu	shaak	kyet ( do. )
Meat	tligi		
Dog	ketl	kekle	hah
Beaver			tzing (Dr. Tolmie)
Bear		hoots	tunn
Bird			huteet (Dr. Tolmie)
Fish	chat		
Great			
Cold			whee
White	tlejetechetü	kletyahete	hatter
Black	tuschichette	toochahete	stungale
Red	kan	haniahete	mush
I	chat		cagen
Thou			tinkyah
He		youta	anhest
One	tlek	klek	skwansun
Two	tech	teh	stung
Three	nezk	notsk	thkoonweell
Four	taakun	tackoon	stunsun
Five	kejetschin	keecheen	kleith
Six	kletuschu	ketooshoo	ktonell
Seven	tachate uschu	tahatoushoo	tseekwah
Eight	nesket uschu	neetskatooshoo	stansangbah
Nine	kuscho	kooshak	klathskwasungha
Ten	tschinkat	cheenkaat	klath

## H.

Family. Languages.	XX. NAAS.			
	Hailtsa.	Haeeltzuk.	Billechoola.	Chimmesyan.
Man	numus, wisin	pooquanum	tlimsdah	tzib
Woman	kanum	kanum	kunnum	unaach
Head	hete			
Hand	haiasi			
House	koaka	gook qua	shmoel	awaalip
Knife	hainum	uchanum	teech tah	ilth-a-peesh
Shoes	kainakh			
Sky		loa-wah	sho nooch	such ah
Sun	tkhlikshualit	tlish ee oo alla	skin nuch	kium uk
Moon	nusikh	noshee	tlooki	kium ugumaatuk
Star		toto ah	mich meekil	pialust
Day		quakilla	skoonook	tseichoosah
Fire	tsultila			
Water	wazum	ooamp	kull ah	use
Rain	yuklwa	youk qua	abhoo lal	waash
Snow	kwispish	naie	kai	moaks
Stone		teissum	quils tolomick	loap
Tree		tlaosh	ushtin	kunaghun
Dog	wats	watz	watz	haas
Beaver	koolun	couloun	couloun	sktzoalh
Bear		tlah	tlah	olk
Bird		tzeco	tzetzepi	tzots
Great	kaikias			
I	nuka	nookwa	untsh	newyo
Thou	ksu	cusho	eno	noone
He		caigh qua	teehtil taigh	qua
One	manuik	numook	smoah	kaak
Two	maluik	malook	dhilmoash	tupchaat
Three	yukhtuk	yoo-took	ushmoash	gundh
Four	mouk	mo-ak	moash	tuch-aal-puch
Five	skiauk	ske-owk	tzeiuch	kuldhoois
Six	ketkhliouk	kat-lowk	tuch-aalh	coaldh
Seven	matkhlius	mal-thlowsk	kul-noash-a-num	tupch-ooaldh
Eight	yukhfukhsimus	yoo-took-owsh	us-moash-a-num	kundh
Nine	mumiskumea	ma-ma-neiah	keesh-moa num	kusta moas
Ten	koljushun	bakhliuskum	aikas	kippio
Child	hapk	shashun	munna	tilcoole
Chief	khaimas	semash	talto mich	sno ik it
Canoe	kilwa	kilwa	chla lust	paal
Salmon	maikh	sonah meah	shi milk	hone kustamoane
Small	khaula	howlal	ky koo tie	tzoushk
Strong	tkhlawak	ghlowk	til	kat kid
Deer	kakhmila	ka meilah	shoopanie	wun

## L.

Family. Languages.	I. ESKIMAUX.			
	Greenland.	Kotzebue's Sound.	Tschukchi.	Kadiac.
Man	innuk	tuak	juk	shuk
Woman	arnak	oolea	aganach	aganak
Father	attatak		atta	adaga
Mother	annanak			anaha (L.)
Son	erneq	oowingelaka	rinaka	
Daughter	panik		pannica	
Head	niakuk	neakoa	naskok	naskok
Hair	nyak	nuchet	nujak	nujet
Ear	suit	tshee utik	tschintak	tshijun
Eye	irisk	eerruka	iik	inalak
Nose	kingak	kingar	chinga	kinaga
Mouth	kannek	kainneeak		kanok (L.)
Tongue	okak			agonok
Tooth	kiutit (pl.)	kootay	kandak	chudyt (pl.)
Hand	arkseit	arge-gei	gutyk	eshet
Fingers	tirkerit	tamaridreh	tatlichka	swaana
Feet	isiket	iddiguy	aihanka (sing.)	igugu
Blood		aook	iguk	auk
House	iglo		auku	oolak
Axe		atti-ghimnuk	mantaak	
Knife	savik	sequetat	kalkalima	
Shoes		pine-yuk	tschepiak	kamelak
Sky	killak	keilyak	kangut	
Sun	ajut	neilya	kuilak	keliok
Moon	anningat	tadkuk	shekenak	agadak
Star		obloaret	tankük	toogehda
Day	ullit		igalgetak (pl.)	madzak (L.)
Night			aghynak	aganok
Fire	ingnek	ignuck	unjuk	unjak
Water	imek	eemik	annak	knok
Rain			mok	mooe
Snow			neptschuk	kedok (L.)
Earth	nuna		annu	annju
River		koouk	nunna	nuna
Stone	ujarak	angmak	kuik	kuik
Tree			aigach	yamak (L.) [(L.)
Canoe		kaiyak, oomeeak	unachtschik	kabohak, tsbalakua
Dog		kenma	kajak, agnigak	palayak
Beaver		keeyeeak	kymyk	piuhita (L.)
Bear		tsunak		
Bird		tingmearit	kainga	pagoona (L.)
Fish		khalloo		
Great			ssaljuk	
Cold		kairunga (ing)	kaaguk	
White		kowlook (shiver-)	nanjukatok	
Black		kangnoak (cloth)	katulge	katogalee (L.)
Red				toonhooalee (L.)
I	uanga	wonga	kakluk	kawychly
Thou			wanga	
He			jeypik	
One	attansek	adaitsek	tana	oona (L.)
Two	arlaek	eepak	atamek	attauden
Three	pingajuak	pingeyook	malgok	ascha
Four	sissamat	tsetumet	pinajut	pingaswak
Five	tellimat	taleema	istamat	stamik
Six	arbonek	aghwinak	tatlimat	tahimik
Seven	arlek	achwinniglipagha	atashimaglign	aghoiljujun
Eight	arbonek pingasut	penniyook	nalguk	malchonghin
Nine	kolliniloet	seetuma	pingaju	entjujun
Ten	kollit	tadleema	aghinlik	kuln'ghuen
			kulle	kulen

## M.

Family. Languages.	III. ATHAPASCAS.		
	Cheppeyans.	Tlatskani.	Umkwas.
Man	dinnie	khanane	titsun
Woman	chequois	tseukeia	ekhe
Father	zilah (my)	mama	stanli
Mother	zilah (my)	naa	unla
Son	ziázay (my)	sikute-teintsu nusla	shashai
Daughter	zilengai (my)	slku-tsukaisla	éte
Head	edthie	khustuma	sugha
Hair	thiegah	khotsusea	zugha
Ear		khotskhe	tshigha
Eye	nackhay	khonakhai	naghe
Nose		khointsus	mintshesh
Mouth		khokwaitshaále	ta
Tongue	edthu	khotskutkhltsitkhltsaha	lasom
Tooth	goo (pl.)	khotsiakatatkhltsin	uo
Hand	law	khóláa	shláa
Fingers		tkhlakhakhatesa	shlatsune
Feet	cuh (sing.)	khokhastlsukai	shkhe
Blood	dell	tutkhl	shtule
House	cooen	kuntukh	ma
Axe	thynle	katstun	senutl
Knife	bess	tekhe	natlmi
Shoes	kinchee	ke	khe
Sky		iá	ishtshi
Sun	sah	tause	sha
Moon	sah	tause	ighaltshi
Star			khatlatshe
Day		khautkhlkante	shaiitli
Night		kleakut	khutli
Fire	counn	tkhlkane	khong
Water	tone	to	tkho
Rain	thinnelee	natkakh	natkhlhika
Snow	yath	yakhs	tatkhllyitkhl
Earth		neé	nanee
River	tesse	taseke	khaneé
Stone	thaih	tshetse	seh
Tree		tukun	sintshunata
Meat	bid	tsutsun	isung
Dog	sliengh	tkhlin	tkhli
Beaver	zah		sha
Bear	zass	tulsunu	shtetkhlshu (black)
Bird		tsheuse	naake
Fish			
Great	unshaw	wane	mintshaghe
Cold	edzah	kwatsakhutowa	skais
White		itésina	halukai
Black	dellzin	tkhlsune	huldji
Red	déli couse	tkhltsohwe	tutkhl
I	ne	sik	shi
Thou	nee	nanuk	na
He		ianuk	hatake
One	slachy	tkhlie	aitkhla
Two	naghur	natuke	nakhuk
Three	taghy	tage	tak
Four	dengky	tuntshe	tuntshik
Five	sasoulachee	tsukwalae	shwulak
Six	alkitarhy	kwustanahe	wusthane
Seven		shostshita	hoitahi
Eight	olkideinghy	tshániwaha	nakanti
Nine	cakinahanothna	tkhleweet	aitkhlanti
Ten	canothna	kwunéshin	kwuneza

## N.

Family. Languages.	IV. ALGONKINS.	
	Knistinaux.	Old Algonkins.
1. Man	esqui	alissinap
2. Woman	nootawie (my)	ichweh
3. Father	ekawe	noussey (my)
4. Mother	equssis	ningai (my)
5. Son	netanis (my)	nitianis (my)
6. Daughter	istegwen	
7. Head	mistekiah	oostikwan
8. Hair	otooweegie	lissis
9. Ear	eskisoch	
10. Eye	miskeewon	ooskinshik (pl.)
11. Nose	meeton	yash
12. Mouth	otayenee	
13. Tongue	meepit	ooton
14. Teeth	mecheechee	tibit
15. Hand	mecheechee	
16. Fingers	mesit	
17. Feet	mithcoo	mishweh
18. Blood	waskyegun	wikiwam
19. House	shegaygan	agakwet
20. Axe	mokoman	mokoman
21. Knife	moscasin	mackissin
22. Shoes	keesick	spiminkakwiu (land above)
23. Sky	pesim	kisis
24. Sun	tipiscopesim	debikat ikisis (night sun)
25. Moon	attâk	alank
26. Star	kesecow	okonogat (a)
27. Day	tipiscow	debikat
28. Night	esquittu	skootay
29. Fire	nepee	nipi
30. Water	kemeroon	kimiwan
31. Rain	mispoon	
32. Snow	askee	ackey
33. Earth	sepee	sipin
34. River	assene	assin
35. Stone	mislick	meteeh
36. Tree	weeas	wiass
37. Meat	attim	alim
38. Dog	amisk	amik
39. Beaver	muskquaw	mackwah
40. Bear	peasis	piley
41. Bird	kenosee	kikons
42. Fish	mechuscawâkesu	kitchi (powerful)
43. Great	kissin	kikatchi (to be)
44. Cold	wabisca	wabi
45. White	kusketawow	mackatey
46. Black	mescoh	miskwey
47. Red	nitha	nir
48. I	kitha	kir
49. Thou		wir
50. He	pauck	peygik
51. One	nishûh	ninsh
52. Two	nishto	nisswey
53. Three	nayo	neyoo
54. Four	nayahnun	nahran
55. Five	negoto ahsik	ningootwassoo
56. Six	toboocoop	ninshwassoo
57. Seven	ianânaon	nisswassoo
58. Eight	kagâtemetâtut	shangassoo
59. Nine	mitatat	mitassoo
60. Ten		

## N.

## IV. ALGONKINS.

East Chippeways.	Ottowas.	Potowatomies.
1 ninnee	anini	neeah
2 equoy	uque	ukquah
3 nocey	nos	nosah
4 ningay	gâchi	nanna
5 janis	kwis	n'gwis
6 indougway	tanis	
7 eshtergoan	ondip (his)	
8 lissy	nisis (my)	winsis
9 nondawar	tawag	
10 winsinky	tchikjik	neskesick
11 yotch	tchaje	ottschass
12 meesey	tône	indoun
13 ooton	tenanian	
14	put	webit
15 armochee		neninch
16 argatso	nipinakuanuiunteh	
17 ozett	sit (sing.)	nesit (sing.)
18 misquy	miskwi	musqueh
19 wigwaun	wigwauk	wigwam
20 warcockquoite		
21 mokoman		nitick
22 maukissin		
23 eshpca		kesis
24 geessessey	kisis	kesis
25 geezus	tipiki kisis	anung
26 annunk	anang (pl.)	
27 ogunnegat	kijig	
28 debbikat	tipik	scutah
29 scotay	ashkote	nebee
30 nippee	nipish	
31 kimmeewan	kimiwan	
32 going	agône	guhñ
33 mattoyash	aki	seebee
34 seepee		
35 assin		
36 meeteek		
37 weass	wiyas	
38 anim	animokatschin	
39		
40	makwa	
41	benaisewug (pl.)	
42 kegonce		
43		
44	kissenah (subst.)	kehtinksinyah
45 warbishcar		
46 mackcutty	mokkuttawah	
47 misquitty		
48 nin		neenah
49		keen
50		weene
51 payshik	ningotchau	n'godto
52 neesh	ninjwa	neish
53 nesswoy	niswa	n'swoah
54 neon	niwin	nnaeou
55 naman	nanau	n'yawnun
56 neqtwosswoy	ningotwaswi	n'godto wattso
57 neeshwosswoy	ninjwaswi	nouk
58 swoswoy	nichwaswi	schwatto
59 shangosswoy	shang	shocktso
60 metosswoy	kwetch	metato

## O.

<i>Family.</i> <i>Languages.</i>	IV. ALGONKINS.	
	Sheshapootash.	Scoffies.
1. Man	napew	nabouh
2. Woman	sehquow	schow
3. Father	notowee (my)	noutowwee (my)
4. Mother	nahkhowee	neekowowwee
5. Son	nouseneechen	moosnichen
6. Daughter	natanish	meentanish
7. Head	stoukoaa	oostookoohan
8. Hair	peeshquahan	teepishquouhn
9. Ear		
10. Eye		
11. Nose		
12. Mouth		
13. Tongue	tellenee	eelaylenee
14. Teeth	mepéethex	wee ee pich
15. Hand	teekechee	mestichee
16. Fingers	daisheesh (sing.)	nemelacheech
17. Feet	neeshetch (sing)	meshetch
18. Blood		
19. House	mishtookashuweechoaa	tooksheeewha
20. Axe	makatashke	chimboutahgan
21. Knife	moncoumang	monkooman
22. Shoes	moushtawhasten	masteshun
23. Sky	washeshquaw	walk
24. Sun	beshung	beeshoon
25. Moon	toposhabeshung	teepeshowbeshum
26. Star	johokata (pl.)	woochahaykatak (pl.)
27. Day	jeeshekou	jeeshekow
28. Night	tapishkow	tapishkakow
29. Fire	schootoo	schkootow
30. Water	nepee	nepee
31. Rain	soomooohan	shooahsoomoon
32. Snow	khoon	koonah
33. Earth	shakawshoo	mishooewmmah
34. River	mooshkoon	sheep
35. Stone	ashenee	asheenee
36. Tree	mistookooah	meshtooquah
37. Meat		
38. Dog	attung	attubh
39. Beaver	ahmishke	
40. Bear		
41. Bird		
42. Fish	namaskish	namesh
43. Great		
44. Cold	kuudi	
45. White	waahpou	wahpou
46. Black	meleepou	willeepou
47. Red	mishquow	maykepou
48. I	neele	locotaage
49. Thou		
50. He	weele	
51. One	pahu	payook
52. Two	nishoish	neeshesh
53. Three	nest	mesht
54. Four	naon	nowh
55. Five	napalateeh	pataytaeh
56. Six	payoumachouang	paymahchwan
57. Seven	nishouasho	neeshouashoo
58. Eight	nestash	niesto hashang
59. Nine	naousho	nawabashang
60. Ten	poyougulong	payahoulooonou

## O.

## IV. ALGONKINS.

Micmacs.	Etchemins.	Abenakis.
1 tchinem	oskitap	seenanbe
2 epit	apet	phâinen
3 nutch (my)	matagus	nemitangus (my)
4 kich	nikos	nigaus (my)
5 unquece	n'kos	nnemmann (my)
6 untouse	n'sous	nedus (my)
7 unidgik	neneagan	metep
8		nepiesumar
9 hadougan	chalkse	netauaku (my)
10 pouogul	n'siscol	tesiku
11 uchickun	nitou	kitan
12	neswone	nedun (my)
13 willenonk	nyllal	mirasu
14 uabidul		nepit
15 kpiten	petin	nezetsi (my)
16 clooegan		neretsi (my)
17 ukkuat	n'sit	nesit
18 moldan	pocagun	bagakkagan
19 wiguom	wannoji	wiguam
20 tomehagan		temahigan
21 uagan		nt'sékuaku (my)
22 whanjonksnan		mkessen
23 mooshkoon	tumoga'	kisuku
24 nakaugét	asptalaisait	kizus
25 topanakoushet	kisos	kisous
26 malakokoouich	psaisam	uatauessu
27 naakok	kisnok	kizeuku
28 pishkeeaikh		kizuku
29 buktau	skut	skutai
30 chabuguan	somaquone	nabi
31 ikfashak	suklan	sugheraiin
32 wastouh	warst	psan
33 keeshwajowouyaw	takomiqu	ki
34 chibuk	sepe	sipu
35 kundau	panapsqu	nimangan naz
36 neepeejesh	apas	abassi
37	wiyos	skeuaku
38 lemuch	lumo-e	atié
39	quanbeadt	temakue
40	mowene	auessus
41 tchipahit	cipsis	sipsis
42 hemeteh	n'mays	names
43 mechkilk	nukamkiquin	nekunakusi
44 tekayo	nedanbedatsi (I am)	
45 uabeg	wapiyo	uanbighenur
46 m'katuey	muk saiiwayo	mkazeuighen
47 megoueg	maiquaik	mkuighen
48 nil	nel	
49 kil		
50 negeum	wurt	pezeku
51 nest	naiget	niss
52 talu	nes	nass
53 chicht	nibi	ieu
54 neu	naho	barenesku
55 nan	nane	negudaus
56 achigopt	gamatchine	tanbauaus
57 atumoguenok	alohegannak	ntsausek
58 sgomolchit	okemulchine	nuruzi
59 pechkunadck	asquenandake	mtara
60 ptolu	neqdensk	

## P.

Family. <i>Languages.</i>	IV. ALGONKINS.		
	Massachusetts.	Narragansett.	Mohicans.
1. Man	wosketomp	nnin	neemanaao
2. Woman	mittamwosses	squaws	p'ghainoom
3. Father	noosh (my)	osh	oghan
4. Mother	okasoh	nokasu	okegan
5. Son	naumon	nummuckiese (my)	w'tiyouman
6. Daughter	nuttonis (my)	nittaunis (my)	otoosan
7. Head	puhkuk	uppaquontup	weensis (his)
8. Hair	meesunk	wesheck	weghaukun
9. Ear	wehtauog	wuttovwug	towahque
10. Eye	wuskesuk (pl.)	wuskeesuck (pl.)	ukeesquan (his)
11. Nose	wutch		okewon
12. Mouth	nuttoon (my)	wuttone	otoun
13. Tongue	meenannoh	weenat	
14. Teeth	meepit	wepit (his)	wepeeton
15. Hand	nutcheg	wunnicheke	oaniskan
16. Fingers	muppuhkukquanitch- <sup>[eash]</sup>		catishquonejau
17. Feet	wusset (his)	wussette (sing.)	ussutin
18. Blood	oosgeonk	mishque	pocaghkan
19. House	wetu	wetu	weekuwulm
20. Axe	togkunk	chichegin (hatchet)	tumnahecan
21. Knife	eteaussonkash	chaujock	schican
22. Shoes	mohkissonah	mocussinass	mkissin
23. Sky	kesak	keesuck	onauwuk
24. Sun	nepauz	nippawus	keesogh
25. Moon	nepaupshdt	manepaushat	nepauhauck
26. Star	annogs	anockqus	anauquanth
27. Day	kesukod	wompau	waukaumauw
28. Night	nukon	tuppaco (to'ard night)	t'pochk
29. Fire	nootau	squitta	stanw
30. Water	nippe	nip	nbey
31. Rain	sokanunk	sokenum	thocknaun
32. Snow	koon	sochepo	msauneeh
33. Earth	ohke	auke	akek
34. River	sepu	seip	sepoo
35. Stone	hussun		thaunaumku
36. Tree	mehtug	mintuck	machtok
37. Meat	weyaus		weeas
38. Dog	anum	anum	n'dijau (?)
39. Beaver	tummunk	tummock	amisque
40. Bear	mosq		mquoh
41. Bird	psukes	npeshawog	tschichtsis
42. Fish	nahmos	namaus	namāassak
43. Great	mussik		machaak
44. Cold	tohkoi (it was)	tahkees	thauthu
45. White	wompi	wompesu	waupaaek
46. Black	moo-i	mowesu	n'sikkayóoh
47. Red	mishque		m'chgaju
48. I	neen	neen	neah
49. Thou	ken	keen	keah
50. He	noh	ewo	uwoh
51. One	nequt	nquit	ngwittoh
52. Two	neese	neesee	neesoh
53. Three	nish	nish	noghhoh
54. Four	yaw	yoh	nauwoh
55. Five	napanna	napanna	nunon
56. Six	nequattatash	qutta	ngwittus
57. Seven	nesausuk	enada	tapouwus
58. Eight	shawosuk	shwosuck	ghusooh
59. Nine	paskoogun	paskugit	nauneeweh
60. Ten	puik	piuck	mtannit

## P.

## IV. ALGONKINS.

	Long Island.	Minsi.	Nanticokes.
1	run	lenno	wohacki
2	squah	ochqueu	acquahique
3	cws		nowoze
4	cwca	guy (my)	nicque
5			nucksquah
6			huntawu
7	okeyununc	wilustican	nulahammou (the)
8	weush	weicheken	nee-eesquat
9	catawoe	wichtawak	nucktowhuck (my)
10	ske-uc	wuschginquall	nucksskeneequat
11	cochóy	wichkiwon	nickskeeu
12	cuttoh	w'doon	huntowey
13		wilanno	neeannow
14	keput	wichpit (sing.)	neeput
15	coutchi	wanachk	nuluutz
16	contchews		namishka
17	cusseed	wichgat	nist
18		mochuon	puckeuckque
19	weecho	wichquoam	youckhuck
20	chekenas	tumbican	
21			achmounaheck
22		machksen	meckissius
23	keish		moosesacquit
24	haquagua	gischuch	aquiquaqueahquak
25	neepa	nipahump	atupquonihauque
26	asaqusac	alank	pumioije
27		gieschku	nucotucquon
28		tpocheu	toopquow
29	suht	tendeu	tunt
30	nup	niby	nip
31	sukerun	sochkellaan	wemiow
32	soachpo	guhñ	qñono
33	keagh	achgi	ahkee
34	seepus	sipu	pamptuckquah
35	sun	achsiin	kawscup
36	peuoye	michtuk	peluicque
37	weeows	ojoos	peemantah (hog meat)
38	arsum	alum	
39			nataque
40			winquipim
41	anassas		pisseeques
42	operamae	namees	wammass
43	chiauk		mauyaiu
44			
45	wampayo	opeh	wauppayu
46	shickayo	nesgeek	oaskayu
47	squayo	machksu	psquoiu
48	nee	ni	nee
49	kee		
50	naacum		
51	naynut	gutti	nickquit
52	nees	niskha	naeez
53	nus	nakha	kisuhu
54	yaut	newa	yaugh
55	pa	nulan	nuppaiu
56	naeutah	guttash	hoquuttah
57	tumpawa	nishoash	myyaywah
58	swat	khaash	tzah
59	nure	noweli	passaconque
60	payac	wimbat	millah

## Q.

Family. Languages.	IV. ALGONKINS.	
	Miamis.	Illinois.
1. Man	helaniah	inim
2. Woman	metamsah	ickoe
3. Father	noksahch	nossack
4. Mother	kekiah	meckia
5. Son	akwissima	koisso
6. Daughter	atanaleh (his)	tahana
7. Head	indepekoneh	wupip
8. Hair	nelissah	nississah
9. Ear	tawakeh	nittagai
10. Eye	keshekweh	iskengicon
11. Nose	kiwaneh	
12. Mouth	tonenneh	
13. Tongue	wehlaneh	wilei
14. Teeth	weepitah	
15. Hand	oneksah	nich
16. Fingers		
17. Feet	katah	wissit
18. Blood	nihpeekanueh	miskom
19. House	wikameh	ouitjame
20. Axe	takakaneh	tacahacan
21. Knife	malseh	marissa
22. Shoes	m'kasiu (sing.)	mahkissina
23. Sky	kesheweh	kisik
24. Sun		kisipol
25. Moon		kisis
26. Star	alangwa	rankhoa
27. Day	wasekhe	kisik
28. Night	pikkuntahkeweh	peckonteig
29. Fire	kohteweh	scotte
30. Water	nepeh	nipi
31. Rain	petilanwok	chimialeh
32. Snow	monetwa	
33. Earth	ukinkeweh	askikhe
34. River	sipiwew	siping
35. Stone	saaneh	
36. Tree	mistaakuck	toauane
37. Meat	wiostheh	
38. Dog	alamo	oremo
39. Beaver	amahkuoh	amekoa
40. Bear	mohkuch	mokkuoh
41. Bird	awehsensah	pineusen
42. Fish	kikonassah	chiconessa
43. Great	mahshehkeh	
44. Cold	tahkiu	ripahnou
45. White	wapekinggek	bisse
46. Black	makekatewekingeh	mecate
47. Red	nahpekekinggeh	miskoi
48. I	neelah	nira
49. Thou	keelah	kira
50. He	weelawh	onira
51. One	nggootch	nicote
52. Two	nujueh	nihssou
53. Three	nisthueh	nihssoui
54. Four	niweh	nihoui
55. Five	yalanweh	niaharaugh
56. Six	kakotsweh	kackatsoui
57. Seven	shwahtatshweh	soatatsoui
58. Eight	polaneh	parahare
59. Nine	ingotemeneke	nicote manecki
60. Ten	matatsweh	mitatsoni

## Q.

## IV. ALGONKINS.

Shawnees.	Saukies.	Menemones.
1 illeni	neneo	eenayayneewuk (pl.)
2 equiwa	kwyokih	meetayaymo
3 notha (my)	nossa (my)	hoahnun
4 neegah (my)	kekeenan	meekeeushaymauwuh
5 nickethwa	nekwessa	nekeesh
6 neetanitha (my)	tanesh	oatauncemau
7 weelekeh	weshi	way'ish
8 welathoh	nenossoueh	weeaynetinum
9 towakah	nektowakye (my)	
10 skisseeqwa	neskiskekwih	oashkayshayic
11 ochali	nekkiwanuek	oocheeush
12	wektoneh	
13 weelinwie	nennaneweh	oataynunneewuh
14 wepetalee (his)	nepitan	waypay
15 niligie	nepakurnetcheh	oanah
16	ekweenenanesikenetchih	
17 kussie	nekatcheh (?)	oashayet
18 misqueh	meskweh	
19 wigwa	weke-ab	weekeewaum
20 tecaca		naynaupay
21 manese	mates	ahshaykun
22 nemequothowa		maukahshen
23 menquotwe	apemekeh	kashik
24 kesathwa	kejessoah	kaysho
25 tepethakakesathwa	tepakeeskejes	teepay kaysho
26 alagwa (pl.)	anakwakeh	hahnah
27 keeshqua	keeshkekeh	wskayshikah
28 tepechke	tapakeh	oaneeteepayikun
29 scoote	eskwatah	shkoataywau
30 neppee	neppi	neepayway
31 kemewane	keemeean	keemaywun
32 weeneeh	akon	koan
33 ake	hakee	
34 sepi	seepoah	shaypaywan
35	asenneh	auhishen
36 metequeghke (pl.)	namateh	matteeg
37 wiauthee	hooyaseh	mitcheemayshay
38 weeseh	alemon	unnaym
39 amaquah		nammah
40 mawquah	makkwah	oawayayshay
41 wiskilutha	wishkamon	
42 amatha	nemas	noamaysuc
43		
44 wepppee	kesseean (subst.)	kahshewe (cold weather)
45 opee	wapeskayah	waubish keewah
46 mukkoote	makatawah	oappay ishun
47	moskwah	maykeewah
48 nelah	neenah (me)	ninnah
49 kelah		kinnaah
50 welah		behenah
51 negote	nekoteh	neekoatuh
52 neshwa	nish	neesh
53 nithuie	nessoah	nehneewag
54 newe	nxeawah	neeweh
55 nialinwe	neeananon	neeahnun
56 negotewathwe	kotoashec	necotawawshetaw
57 neshwathwe	nowee	noahikun
58 sashekswa	shoashec	hoowaushik
59 chakatswe	shac	shawkahwe
60 metathwe	kweechah	matawtaw

## R.

Family. <i>Languages.</i>	V. IROQUOIS.		
	Onondagoes.	Senecas.	Oneidas.
1. Man	etschinak	unguoh	loonkquee
2. Woman	echro	yehong	acunhaiti
3. Father	jouihha	hancee	rageneh
4. Mother	onurha	nooghe	ragoonoohah
5. Son	hehawak	eeawook	yung
6. Daughter	echro jehawak	keawook	kayungh
7. Head	anuwara	oonooen	onoonjee
8. Hair	onuchquire	onunkaah	onanquis
9. Ear	ohucta	waunchta (pl.)	ohuntah
10. Eye	ogachra (pl.)	kaka	ohkunlau [sah
11. Nose	oniochsa	cagonda	onoo-oohsahonoo-ooch-
12. Mouth	ixhagachrahuta	wachsagaint	yesaook
13. Tongue	enachse	wanuchsha	owinaughsoo
14. Teeth	onotschia	kaunujow	onouweelah
15. Hand	luages	hashrookta	snusagh
16. Fingers	eniage	yaneawgashough	
17. Feet	ochsita	oochsheeta (sing.)	ochsheecht
18. Blood	otquechsa	utquensa	oneequonssah
19. House	ganschsa	canuchsa	kaunonghsau
20. Axe	aschquechsa	ottoyeh	
21. Knife		kaukunneausah	
22. Shoes		auhtoyuawohwa	
23. Sky	tioarate	kiunyage	escalter
24. Sun	garachqua	kachqua	konwauMontegeak (?)
25. Moon	garachqua	kachqua	yoojistoqua
26. Star	otschischtenocqua	cajeshanda	weeneeslaat
27. Day	wochuta	unde	kawwossonneak
28. Night	achsontha	nehsoha	ojistteh
29. Fire	ot chishta	ojishta	oghnacono
30. Water	ochnecanos	onekandus	yocounour
31. Rain	netotschtaronti	oostaha	oneeyeant
32. Snow	ōgera	onyeak	abunga
33. Earth	uchwuntschia	uenjah	kaihhonhadadee
34. River	geihate	keechoude	
35. Stone	onaja	cosqua	
36. Tree	garonta	kaet	wauahloo
37. Meat	owachra	oowaha	erhar
38. Dog	tschierha	cheyke	
39. Beaver		nung caneawung	
40. Bear		yucwy	
41. Bird	tschigachko	ocheetaw	woodzedah
42. Fish	otschionta	kenjuck	kunjoon
43. Great	goauos (to be)	cooane	
44. Cold	otoxi (my)	ootoee	yutoghle
45. White	orhestocu (to be)	noandaun	owisske
46. Black	gazihostazi	jenshtau	hoisunto
47. Red	otquechtarocu	quechtaha	oniquahtala
48. I	I	ee	
49. Thou	his	ees	
50. He	rauh	ahwha	
51. One	skata	skaut	kuskat
52. Two	tekini	ticknee	teghia
53. Three	achso	shegh	hasin
54. Four	gajeri	kaee	cayeli
55. Five	wisk	wish	huise
56. Six	achiak	yae	yahiac
57. Seven	tschoatak	jawdock	tziadac
58. Eight	tekiro	tikkeugh	tagheto
59. Nine	watiro	teutough	wadeblo
60. Ten	wasshe	wushagh	woyehli

**R.**

## V. IROQUOIS.

Cayugas.	Tuscaroras.	Nottowa's.
1 najina	aineehau	eniha
2 konhehtie	aitsrauychkaneaweah	ekening
3 ihani (my)	awkreeuh	akroh
4 iknoha (my)	eanuh	ena
5 ihihawog (my)	wahnnoohnuh	wakatonta
6 ikhehawog (my)	kaunnuhwuhh	eruha
7 onowaa	ohtahre	setarake
8 ononkia	oowaara	howerac
9 honta	ohhuhneh	suntunke (pl.)
10 okaghha	ookawreh	unkoharac (pl.)
11 onyohsia	ohtchyusay	oteusag
12 sishakaent	oskawruhweigh	eskaharant
13 aweanaghsha	auwuntawsay	darsunke
14 onojia	otoatseh	olosag (pl.)
15 eshoghtage	ohhehneh	nunke
16 onia (sing.)	roohkweh (R.)	nunke
17 oshita (sing.)	uhseh (sing.)	saseeke
18 otweasa	cotnuh	gatkum
19 kanosiod	yaukuhnugh	onushag
20 atokea	nokeuh (R.)	
21 kainatra	oosahkeuhneh (R.)	osakenta
22 ataghkwa	oochekooora (R.)	otagwag
23 otshata	oughruhyai	quakerwntika
24 kaaghkwa	heetay	aheta
25 soheghkakaaghkwa	heetay	tethrake
26 ojishonda	otcheesnoohquay	deeshu
27 onisrate	auwehneh	antyeke (time)
28 asohe	oosottoo	asunta (time)
29 ojista	stire	auteur
30 onikanos	auwuh	awwa
31 ostaondion	wuntootch	yountoutch
32 onieye	owweetsray	kankaw
33 oeanja	aufnawkuh	ahonroch
34 kihade	kneynugh	joke
35 kaskwa	owrunuay	ohhoutakh
36 krael	oughruheh	gereee
37 owahon	ohwaureh	
38 shoas	tcheer	cheer
39 akaniago	chunohkeuh (R.)	
40 yekwai	oochereuh (R.)	
41 jiteae	tcheenuh	cheeta
42 otsionda	kuhtchyuh	kaintu
43 kowanea	weeyou	tatchanawihie
44 otowi	authooh	watorae
45 keaankea	ohwauryaukuh	owheryakun
46 sweandaea	kaubuhstchee	gahuntee
47 otkwenjia	tucotquauranyuh	ganuntquare
48 I	ie	ee
49 ise	tsthauwuh	
50 aoha	hearooch	
51 skat	euhche (R.)	unte
52 tekni	nakte (R.)	dekanee
53 segh	ahsunk (R.)	arsa
54 kei	kuntoh (R.)	hentag
55 wis	weesk (R.)	whisk
56 yei	oohyok (R.)	oyag
57 jatak	cheohnoh (R.)	ohatag
58 tekro	nakreuh (R.)	dekra
59 tyohto	nereuh (R.)	deheerunk
60 waghsea	wahth'sunk (R.)	washa

## S.

<i>Family.</i> <i>Languages.</i>	VI. SIOUX.	
	Yanktons.	Winebagoes.
1. Man	weechasha	wongahah
2. Woman	weeah	nogahah
3. Father	ateucu	chahchikal
4. Mother	hucoo	chahcheekah
5. Son	cheecheteoo	eeneek
6. Daughter	weetachnong	heenuhk'hahhah
7. Head	pah	nahsuhhah
8. Hair	paha	
9. Ear	noungkopa	nahchahwahhah
10. Eye	ishtah	ishchuhshuhhah
11. Nose	pasoo	pahhah
12. Mouth	e-e-e	eehah
13. Tongue	chaidzhee	dehzeehah
14. Teeth	hee	
15. Hand	napai	nahbeehah
16. Fingers	napchoopai	naap
17. Feet	ceeha	seechah
18. Blood	uoai	wahechah
19. House	teepee	chechah
20. Axe		mahs
21. Knife	meena	mahhee
22. Shoes		waukootshey (sing.)
23. Sky		mahkheehah
24. Sun	ouuee	haunip (day), weeah (sun)
25. Moon	hayaitoowee	hahnip (night), weeah (sun) [ed]
26. Star	weechahpee	weeah (sun), kohshkeh (suspend- haumpeehah
27. Day	aungpa	
28. Night	hahaipee	
29. Fire	paits	pedghah
30. Water	meenee	nihah
31. Rain	mahajou	neezhuh
32. Snow	wah	wahhah
33. Earth	mongca	mah'nah
34. River	wacopa	ohsunwah
35. Stone	eepong	eenée
36. Tree	chaongeena	nahnah
37. Meat	tado	chahhah
38. Dog	shonka	chohnkeehah
39. Beaver	chapa	nahapah
40. Bear	wahunkcaiceeha	
41. Bird	zeecanoo	wahnigohhah
42. Fish	hohung	hohhah
43. Great		
44. Cold	snee	seeneehee
45. White	scah	skah
46. Black	sapah	sebhäh
47. Red	shah	shoosh
48. I		neeah
49. Thou		ney
50. He		neeah
51. One	wanche	jungkthäh
52. Two	nopa	nömpiwi
53. Three	yameenee	tahnwi
54. Four	topah	tshöpiwī
55. Five	zapta	sahtshäh
56. Six	shakpai	ahkwé
57. Seven	shakoe	shahko
58. Eight	shakundohuh	a-oo onkg
59. Nine	nuhpeet cheewungkuh	jungkitshooshkooni
60. Ten	weekcheeminuh	kahapahni

## S.

## VI. SIOUX.

	Quappas.	Ottoes.	Omahas.	Minetares.
1	nikkah	wahsheegai	noo	mattra
2		nahlakkai	wao	meeyai
3	ihntatteh	antchai	dadai	tantai
4	jadah	eehong	eehong	eeke
5		eeingyai	ee jinggai	moorishai
6		eeongai	ee jonggai	macath
7	pahhii	nasoo	pah	antoo
8	nijihah	natoo	pahee	arra
9	nottah (pl.)	nantois	neetah	lahockee
10	inschta	ishtah	ishtah	ishtah
11		paisoo	pah	apah
12	jhhah	ee	eehah	ee-ee-eepchappah
13	dehzeh	raizai	theysee	neigh jee
14		hee	e-e-e (sing.)	ee-ee
15	nopeh	nawai	nomba	shantee
16	nöpösäh		shagai	shanteichpoo
17	sih	cee (sing.)	see (sing.)	itsee
18		wapagai	wamee	eehree
19	ti		tee	atee [mahawk]
20	mispekjinkah		mazzapai	wee-eepsailangai (to-
21	mohih	mahee	mahee	matzee
22	honpeh (sing.)			opah
23				
24		pee	meenacajai	mahpemeenee
25	mioupah	peetangwai	meombah	ohseamene
26	mihcacheh	peekahhai	meecaai	eekeh
27		hangwai	ombah	mahpaih
28		hangwai	hondai	ohseus
29	petteh	paijai	paidai	beerai
30	nih	nee	nee	meenee
31		neeyu	naunshee	harai
32		pah	mah	mahpai
33	monickkah	maha	moneeka	amah
34	nih	neeshnongai	watishka	angee
35		eengro	ee-eeh	mee-ee
36	yon	naboshrajai	herabaimée	beeraiechtoet
37	tahyuh	tatookai	tanoka	cuructschitte
38	schonnkiet	shongokainee	sheenoota	matshuga
39	javeh	rawaiy	jabai	meera pa
40	uassah	monjai	wassabai	lahpeetzee
41		waingyai	washingguh	sacanga
42	hüh	ho	hoho	boa
43				
44		snee	snee	ceereai
45	skah	ska	ska	hoteechkee
46		sawai	sahbai	shupesha
47		shujai	jeedai	ishshee
48	vieh			mee-ee
49	dieh			
50				nee
51	milchti	yonkai	meeachchee	lemoisso
52	nonnepah	nowai	nomba	noopah
53	dahghenih	tanee	rabeenee	namee
54	tuah	towai	tooba	topah
55	sattou	sata	satta	cheehoh
56	schappeh	shaquai	shappai	acamai
57	pennapah	shahaimuh	painumba	chappo
58	pehdaghenih	hraiabainai	hraiabainai	no puppee
59	schunkkah	shankai	shonka	nowassappai
60	gëdëh bönäh	kraibainuh	kraibaira	peeragas

## T.

Family. Languages.	XXIII. TSHAILI SELISH.		
	Atnahs.	Skilisuish.	Piskaws.
1. Man	kulmukh	skailtemukh	skaltamikho
2. Woman	sumotkhlitshk	sumium	sumaém
3. Father	katsa	pipus	läaus
4. Mother	kekha	askwus	shkui
5. Son	skusää	askosää	ashkusas
6. Daughter	stumkäält	stimkä	stumkas
7. Head	skapkhun	khomzkan	khumukum
8. Hair	khaitun	kipukain	skhiaukun
9. Ear	tkhlanu	tenu	tana
10. Eye	khukukhlóstan	sintkhlosomin	sinatkhlosomun
11. Nose	spusaks	stishameuks	muksin
12. Mouth	spulutsin	stishamutsin	skhumtshin
13. Tongue	tikhwatsk	tikhutsi	milik
14. Teeth	khalakhu	khaelekhu	khaelekhu
15. Hand	lakhaleakst	stsiakist	kälikh
16. Fingers	lakhaleakst	staoakist	kälikh
17. Feet	leakhin	stsiushin	stsoohin
18. Blood	metikhea	mitishana	mitkhlaia
19. House	tshitukh	tsalukh	stuhul
20. Axe	tkhlumen	shälumin	khaweskhan
21. Knife	khutkhakst	wulwulem	mikhmun
22. Shoes	shitkhilto	skhaishin	skhaizhin
23. Sky	slkhleakhut	stishimaskait	khumomtaskhut
24. Sun	skwokwauz	utkhldaranikhi	khoshum
25. Moon	makhen	utkhldaranikhi	suakhaam
26. Star	sukoshint	stikitsikhontsut	pukhpukhaiauit
27. Day	pakhiauit	situkat	skhulkhult
28. Night	khutshitshoi	sinukwiits	shtsowi
29. Fire	teekwu	stkwailakup	shishiatkup
30. Water	shawitkhikwuz	sikwu	shauitkhikwa
31. Rain	klakstam	skhoput	stau
32. Snow	makha	smikhot	shmakhut
33. Earth	tkhlokakukh	tumikhutlimukh	zmaumit
34. River	tsuakh	shikwa	npukwatkiwi
35. Stone	shkhanikh	shätot	khutkhlot
36. Tree	tshighap	etsälsul	shuopt
37. Meat	tshee	skailtuki	skattk
38. Dog	skakha	eskike	khukhutzkhiltshin
39. Beaver	skalau	nimülissheniku	skalau
40. Bear	shkumkhaes (black)	ntkhilamuku	mikhatkhl
41. Bird	spiou	aliit	huhuiul
42. Fish	shuauwitkhl	kaikhulish	nacauitkhikwa
43. Great	khaiom	khaiukhaiut	kwatunt
44. Cold	tshuatkhl	ikhumus	shishilt
45. White	peukh	upeukh	paiakh
46. Black	kwaiokhwaiil	okhwad	khwaii
47. Red	tshiuukhwu	ukwil	kwil
48. I	ntshatshua	ants	intsha
49. Thou	anuwí	anugwud	inui
50. He	unuwis	tsanul	tsunil
51. One	nkho	nakhwa	náksh
52. Two	siselu	äsel	tkhauus
53. Three	kethles	kithles	kathles
54. Four	mos	mus	mushus
55. Five	tshelikst	tsilikistu	tshilikst
56. Six	takhamakst	tawishakstu	hotshimakst
57. Seven	tshütsitkhika	tsunikistam	shishpukh
58. Eight	nkoops	haenun	tuwin
59. Nine	tumtkhlinkokwaa	khakhanot	khakhanot
60. Ten	opukst	opankist	ópanikst

## T.

## XXIII. TSIHAILI SELISH.

Skwale.	Tsihailish.	Kowelitsk.
1 stumsh	stiikhu	nawetkhlamak
2 stkhladai	skaikhlentkhl	kuwitkhl
3 baa	kakhtens	koma
4 sokho	kakhs	kota
5 nimuda	kuton	numan
6 nibada	tkhlatstunumat	tsunuman
7 skhaius	maat	khomut
8 skhatso	tkhlikoat	kuskus
9 kholane	kholan	khoodan
10 khalom	moos	mos
11 makusun	makus	mukusun
12 kamukh	kanish	kwnikh
13 tkhlalab	tekhukhtsutkhl	tekhutsitkhl
14 tsunis	yentnes	yēnis
15 tshalash	khōōmutsh	lakhaiaaka
16 tshalash	silkhāadjits	lakhaiaaka
17 tsushin	tsikhoshum	tsotkhl
18 stulikwan	skoitkhl	skwaitkhl
19 alutkhl	makhtshutkhu	khakh
20 khamatn	tkhlzaitceplu	khustn
21 snokh	khoaitkhl	kwakhomun
22 ialshin	tsatkhsh	tsutkhshin
23	skhatkhl	tkhltalakhu
24 tkhluhatkhl	skwalus	tkhlokhwatkh
25 stkhluwalum	tunēum	tkhlokhwatkh
26 stshishus	skhuakkhua	kase
27 skhlakhel	skhoutkhl	skhaiekh
28 tkhlakh	stuklkhoits	kwaiekh
29 hot	mutshup	moksip
30 kho	kahlz	kal
31 skhalum	stolkhs	sukwu
32 makho	skhlakhu	skhlakhwu
33 suatiukhtin.	tumpmish	tumukh
34 stulakwu	nawitkhltshi	skewitkhlo
35 tshetkhla	sputaln	tukalis
36	nautsakbaa	iamuts
37 maiats	tsuakha	kos
38 skobai	stkhletsuptkhl	kakha
39	tkhlakhatkhlitsh	
40	stshitkhon	
41 tkhlitkhaalkum	smaiko	
42		
43 hekhwo	tāūwutkhl	tuwutkh
44 tus	pamas	tkhlekh
45 khokkhukh	tshskhlakho	kskhwokh
46 khaimetsh	tshsunukha	ksnukhu
47 khaikwitshlu	tshitseukh	uktseakhz
48 utsu	unats	untsa
49 duthwe	nuwa	nuwé
50 tsunitkhl	tsunta	tswné
51 nutsho	pau	ots
52 sale	sal	sale
53 tkhlikho	tshiatkhl	katkhle
54 mos	mos	mos
55 tsilats	tselutshs	tshelatsh
56 tsilatshe	setutsh	takhm
57 tsooks	tsoopus	tsops
58 takatshe	tsāmós	tshamos
59 khoun	taūūkh	tookhu
60 panutshs	pānutshs	panutsh

## U.

<i>Families.</i>	XXIII. TSIH-SELISH.	XXIV. SAHAPTIN.	XXV. WAHLATPU.
<i>Languages.</i>	Nsietshaws.	Walawala.	Molele.
1. Man	tailaho	wensh	iai
2. Woman	suitkhlat	tilaki	lungitkhilai
3. Father	ulua	pshit	putatisha
4. Mother	ulua	pitsha	khuks
5. Son	tunuwon	tata	waiu
6. Daughter	txlunuwun	isha	puéna
7. Head	takhen	tilpi	lawi
8. Hair	tkhluákhen	tutaniki	tatkhlím
9. Ear	twé	mitsinkh	taops
10. Eye	taskhatkhl	etshish	tunts
11. Nose	tiwakhisun	nishnu	pitkhlt
12. Mouth	shinuotsins	im	similk
13. Tongue	tikhitsas	mlāsh	
14. Teeth	tkhlasáwin	ititi	tenuf
15. Hand	tshalás	epap	tes
16. Fingers	kukutsatshas	epap	tafaitoks
17. Feet	nikheicuns	wokha	tailuks
18. Blood	skiwo	iluk	atkhlp
19. House	tasnenáwin	init	helim
20. Axe	tkhlakatstum	watsokte	jutkhlwakains
21. Knife	tukhaiotkhl	khapitkh!mi	tkhikomla
22. Shoes	mucinasutun	tkhlikham	putkansch
23. Sky	taskhukhun	pastshit	tafanup
24. Sun	tataukhtun	an	was
25. Moon	tukhoshutun	alkhaikh	hauztkhl
26. Star	nukhikhiaikhia	khaslu	kaki
27. Day	hunuwus	patshue	wasna
28. Night	hultul	shtsat	iskai
29. Fire	tkhlaskhokh	iluksha	tats
30. Water	tkhlakhiio	tshush	okonits
31. Rain	tkhlasilotkhl	shkhawitisha	kwauwust
32. Snow	tkhlaskhunun	puui	peng
33. Earth	tawekh	titshum	langks
34. River	nisatintshi	wana	tels
35. Stone	tashunsh	pshua	kant
36. Tree	tkhlaaskhi	atshit	mos
37. Meat	tatse	mikute	nawit
38. Dog	tsaskhakhea	khusikhusi	witkui
39. Beaver	tatokhwoso	takhshpul	pusnasins
40. Bear	tatontshiesho	iaka	natam
41. Bird	tkhlaskhokha	piupiu	teitsha
42. Fish		tkwanaitit	waibalf
43. Great	twuwtkh	ntshi	nosa
44. Cold	tatsuwaii	khosit	fwaita
45. White	tahakhi	koik	tkhlaksh
46. Black	tsuwulukhi	tshmuk	mokimoki
47. Red	tkhlakul	lutsha	tshaktshakwe
48. I	zntsu	in	ina
49. Thou	wnaike	im	ki
50. He	tsunitkhl	pin	nui
51. One	tzheike	nakhs	nāngu
52. Two	tkhlasale	napit	lapku
53. Three	tshanat	mitat	mutka
54. Four	tkhlawos	pinapt	pipa
55. Five	tsukhus	pakhat	pika
56. Six	tsiulukhatshi	oilakhs	napitka
57. Seven	tutshoos	oinapt	lapitka
58. Eight	tukatshi	uimutat	mutpitka
59. Nine	tkhleio	tsumst	laginstshiátkus
60. Ten	tkhlaahantshs	putimpt	nawitspu

## U.

XXVI. TSHINUK.		XXXII. SHOSHONEE.		XXI. WAKASH.	
Watlala.		Wihinashit.		Nootka Sound.	
1	tkhlekala	naná		checkup	
2	tkhlkakilak	moghoni		klootzmah	
3	tkhlukhlam	una		noowexa	
4	waiak	pia		hoomahexa	
5	itsikhkan	itue		tanassis checkup	
6	ukukhan	tauakhki		tanassis klootsmah	
7	kakhstakh	tsopigh		towhatsetel	
8	ukushshu	ikuo		hapseup	
9	amemtsha	fnaka		parpee	
10	iakhot	pui		kassee	
11	imiktshi	moui		neetsa	
12	emekushkhat	tupa		ictla-tzutl, s.	
13	mankhutkonuma	egho		choop	
14	tkhlbekatsh	tama		cheeshee	
15	tumekshi	imái		kookaniksa	
16	tumekshi	mái		uc-tza	
17	tumepsh	kuki		kliskhin	
18	tkhlkawulkt	apui		atzi-mis	
19	tkwutkhle	noui		mukatee	
20	khuestzn	wuwiani		taawish	
21	khawekhe	wihi		chiltayek	
22	tkaitkhlpa	moko			
23	koshakh	pataskia		sieyah	
24	katkhlakh	tava		oophelth	
25	uktkhlumen	musha		oophelth	
26	tkhlkhekanama	patuzuva		tartoose	
27	iotshoktigh	tavino		nas-chitl	
28	aiikap	tokano		atajai	
29	watotkhl	koso		eennuksee	
30	tkhltsokwa	pa		chahak	
31	ishketkhlti	tomoa		meetla	
32	tkhtuka	niwa wi		queece	
33	welkh	tiip		klatturniss	
34	tkhlokhonet	anahukwa		tzac	
35	khalamut	tipi		mooksee	
36	tkamonak			soochis	
37	ipkhalewa	atuku		chis-qui-mis	
38	khotkhot	soghozuk		aemill	
39	ikhwakhwa	kohi			
40	kanokh	padua		chi-mitz	
41	tkalakalabakh	kuinaa		kaenne	
42		aghai		keesapa	
43	iakaitkhl	pavaiu		asco	
44	tsometigh	izits		ate-quitzi-majas	
45	tkhop	tohakwitya		atit-tzutle	
46	tkhlul	tuhukwitya			
47	tklpal	atsakwitya			
48	naika	ni		chelle	
49	maika	i		sua	
50	iakhka	oo		ahkoo	
51	ikht	singweiu		sahwank	
52	makusht	wahäiu		attla	
53	tkhlom	pahäiu		katsa	
54	laket	watsikweyu		mooh	
55	kwanan	napiu		soochah	
56	takhum	natakskweyu		noohoo	
57	sunumakust			attlepoo	
58	ksotken			atlahquelth	
59	kweos			sawwaukquelth	
60	tatkhlelikam	singwaloyu		hyo	

## CALIFORNIAN LANGUAGES.

BESIDES the words of the Shasty language before mentioned, Mr. Dana collected vocabularies of several dialects spoken on the Sacramento, which are of especial value, as being the only information which we possess relative to the ethnography of that region. The following are a few words of the language spoken by the Indians on that river, about two hundred and fifty miles above its mouth. The name of the tribe was not ascertained.

(1.) *Upper Sacramento.*

hair, tomoi	knife ( <i>or</i> iron), kekele
eye, tumut	sun, sas
nose, tsono	fire, po
mouth, kal, kalo	water, meim, meima
chin, kentikut	deer, nop
forehead, tei	salmon, monok
arm, keole	grape, uyulu
fingers, tsemut	rush, tso
leg, tole	eat, ba <i>or</i> bas
foot, ktamoso	see, <i>or</i> , let me see, wila, wile
knee, huiuk	go, hara

At the residence of Captain Suter, a respectable settler, who had established himself about a hundred miles up the Sacramento, Mr. Dana learned that all the Indians of that vicinity, who were divided into numerous tribes or bands, might be referred to two races, one of which dwelt chiefly on the east side of the river, and the other on the west, or on the banks of Feather River, a tributary to the Sacramento, on the eastern side, about twenty miles further up.

These races resembled one another in every respect but language. To the former belong the *Talatui* tribe, of which a vocabulary was obtained, as well as the following bands, the names of which were furnished by Captain Suter, viz., the Ochekamnes, Servushamnes, Chupumnes, Omutchumnes, Sicumnes, Walagumnes, Cosumnes, Sololumnes, Turealemnes, Saywamines, Nevichumnes, Matchemnes, Sagayayumnes, Muthelemnes, and Lopotalimnes. In the dialects of all these tribes the word for water is *kik*, while in those of the other race it is *moni*.

(2.) *Talatui*.

A tribe living on the Kassima River, a tributary to the Sacramento, on the eastern side, about eighty miles from its mouth.

man, sawé	sky, witçuk	sweet, tqùitçûl
woman, esée or esúu	sun, hī	sour, siksik
child, tune	day, hiúmu	quick, wēazak
daughter, tele	night, kawil	go quick, lois weazak
brother, adi	dark, hunāba	run, taige
father, tata	fire, wike	walk, lōiū
head, tikit	water, kik	swim, alne
hair, munú	river, wakátçi	talk, hunai
ear, alok	mountain, wepa	sing, kútkik
eye, wilái	stone, sawá	dance, lemuk
nose, uk	tree, álawá	eat, tcamák
mouth, hubé	wood, timber, kawél	one, kenate
neck, numít	grapes, mute	two, óyoko
arm, tawá	deer, uwía	three, telíko
hand, iku	bird, lune, ti	four, oiçúko
fingers, kíduha	fish, pu	five, kasako
leg, kólo	salmon, tugun	six, temebo
foot, subéi	name, ōwúk	seven, kánikuk
toe, ti	beads, hōwut	eight, kauinda
house, kodjá	good, wilewil	nine, oói
bow, óli	bad, saiye	ten, ekūye
arrow, háulo	old, udumitçe	twenty, naa
shoes, lok, lóka	new, wesu	thirty, oyimi

(3.) *Pujūni*.      (4.) *Sekumne*.      (5.) *Tsamak*.

Of the second race, or that inhabiting the western bank of the Sacramento, Mr. Dana obtained the name of the following tribes, viz., Bushumnes (or *Pujūni*), Secumnes, (or *Sekúmne*), Yasumnes, Nemshaw, Kisky, Yalesumnes, Huk, and Yukal. The following vocabularies belong to the two first mentioned, and to a third, the name of which was not distinctly understood, but seemed to be *Chamak*, or *Tsamak*.

	<i>Pujuni</i> .	<i>Sekumne</i> .	<i>Tsamak</i> .
Man	çune	mailik	mailik
Woman	kele	kele	kule
Child		maídumonal	
Daughter		eti	
Head	tçutçúl	tsol	tçutçul
Hair	oi	ono	oi
Ear	onó	bono	ono
Eye	watça	il	hil
Nose	henka	suma	
Mouth	moló	sim	
Neck	tokotók	kui	kulut
Arm	ma	wak	kalut
Hand	tçapai	ma	tamsult or tamtçut
Fingers	tçikikup	biti	tçikikup
Leg	pai	podo	bimpi
Foot	katup	pai	pai
Toe	tap	biti	
House	hē	hē	
Bow	olumni		
Arrow	huiā		
Shoes		solum	
Beads		hawut	
Sky	hibi		
Sun	oko	oko	
Day	oko	eki	
Night		po	
fire	ça	sa	ça
Water	momi, mop	mop	momi
River	lókolók	mumdi	mumti

	<i>Pujuni.</i>	<i>Sekumne.</i>	<i>Tsamak.</i>
Stone	o	o	
Tree	tça	tša	
Grapes		muti	
Deer	wil	kut	kut
Bird		tsit	
Fish		pala	
Salmon	mai	mai	
Name		ianó	
Good	huk	wenne	huk
Bad		tçoç	maidik
Old		hawil	
New		be	
Sweet		sudwk	
Sour		oho	
Hasten		iewa	
Run	tshel	gewa	
Walk	iye	wiye	
Swim	pi		
Talk	wiwina	enum	
Sing		tsol	
Dance		paio	
One	ti	wikte	
Two	teene	pen	
Three	shupui	sapui	
Four	pehel	tsi	
Five	mustik	mauk	
Six	tini, o	tini, a	
Seven	tapui	pensi (?)	
Eight	petshei	tapui (?)	
Nine	matshum	mutsum	
Ten	tshapanaka	aduk	

(6.) *La Soledad.*      (7.) *San Miguel.*

I began taking down at the same time, vocabularies of two languages, from Indians belonging to these missions, but was unfortunately interrupted in my task, and had no opportunity of completing it. The few words which were obtained will serve at least to show that these languages are independent of each other, and of all the rest contained in this work.

	<i>La Soledad.</i>	<i>San Miguel.</i>
One	himitsa	tohi
Two	utshe	kugsu
Three	kapkha	tlubahi
Four	utjit	kesa
Five	paruash	oldrato
Six	iminuksha	paiate
Seven	uduksha	tapa
Eight	taitemi	sratel
Nine	watso	teditrup
Ten	matsoso	trupa
Man	mue	loai, luai, logua
Woman	shurishme	tlene
Father	nikapa	tata
Mother	nikana	apai
Son	nikinish	paser, pasel
Daughter	nika	paser, pasel
Head	tshop	tobuko
Hair	worokh	teasakho
Ears	otsho	tentkhito
Nose	us	tenento
Eyes	hiin	trugento
Mouth	hai	treliko

La Solidad is in latitude about 35 ; and San Miguel lies more in the interior, about fifty miles south-east of La Solidad. Besides these, Mr. Hale procured vocabularies of three other Californian languages ; viz., 1, San Raphael, in the bay of San Francisco, lat. about 38, which appears to belong to the same family as some of those collected by Mr. Dana on the River Sacramento ; 2, the Netela, spoken at the Mission of San Juan Capistrano, lat.  $33\frac{1}{2}$  ; 3, the Kiji, at the Mission of San Gabriel, lat.  $33\frac{3}{4}$ .

Mr. Coulter has given, in the Journal of the London Royal Geographical Society, the vocabularies of five other Californian languages ; viz., Pima, San Diego, lat.  $32\frac{3}{4}$  ; San Barbara, lat.  $34\frac{1}{4}$  ; San Luis Obispo, lat.  $35\frac{3}{4}$  ; and San Antonio, lat.  $36\frac{1}{2}$ , in the vicinity of Monterey.

These last eight vocabularies are inserted under the letters V and W. Finally, the following vocabularies of two

tribes called Eslen and Ruslen, are taken from the journal of the voyage of the two Spanish vessels Sutil and Mexicano. But it is clear that many of these numerous languages have affinities, and that the actual number of distinct families will prove less than might be supposed.

	<i>Eslen.</i>	<i>Ruslen.</i>
Man	ejennutek	muguyamk.
Woman	tamitek	latrayamank
Father	a-hay	appan
Mother	azia	aan
Son	panna	enshinsh
Daughter	tapana	kaana
Bow	payunay	laguan
Arrow	lottes	teps
Friend	mishfe	kauk
Sky	imita	terraj
Moon	tomanis-ashi	orpetuei-ishmen
Day	asatza	ishmen
Light	jetza	shorto
Night	tomanis	orpetuei
Water	azanax	ziy
Fire	ma-namenes	hello
Mine	nitscha	ka
Thine	nimetaha	mé
Great	putuki	ishac
Small	ojask	pishit
One	pek	enjala
Two	u-lhaj	ultis
Three	julep	kappes
Four	jamajus	ultizim
Five	pemajala	hali izu
Six	peguatanoi	hali shakem
Seven	jula jualanei	kapkamai shakem
Eight	julep jualanei	ultumai shakem
Nine	jamajas jualanei	packe
Ten	tomoila	tamchajt

## V.

<i>Languages.</i>	San Raphael.	Kij.	Netela.
Man	lamantiya	woroi	yiits
Woman	kulaish	tokor	sungwal
Father	api	anak	nana
Mother	una	aok	noyo
Son	ai	aikok	nakam
Daughter	ai	airok	nasuam
Head	molu	apoam	nuyu
Hair			
Ear	alokh	anana	nanakum
Eye	shuta	atshotshon	nopulum
Nose	huke	amepin	nomumum
Mouth	lakum	atongin	
Tongue	laimtip	anongin	
Teeth	kut	atatam	noto
Hand	akue	aman	natakalom
Fingers			watshkut
Feet	koio		nee
Blood	kitsho	akhain	noo
House	koitoya	kitsh	niki
Axe			
Knife			
Shoes			
Sky			
Sun	hi	tamet	temet
Moon	pululuk	moär	moil
Star	hitish	suöt	suol
Day	hi	oronga	teme
Night	walayuta	yauket	tukmät
Fire	waik	tshawot	mughat
Water	kiik	bar	pal
Rain	walaupa	akwakit	kwast
Snow	yamin	yoat	yuit
Earth	yowa	touanga	
River			
Stone	lupoi	tota	tot
Tree			
Meat			
Dog	tshutshu	wausi	aghwal
Beaver	timis		
Bear	kulai	hunar	hunot
Bird	kakalis	amasharot	cheymat
Fish		kwaiing	mughut
Great	ununi	yoit	oboloo
Cold		atsho	
White	pekish	arawatai	kwaiknot
Black	moluta	yupikha	yozatkhnöt
Red	tshuputa	kwauokha	koiakuiet
I	kani	noma	no
Thou	ezemazi	oma	om
He		alie	wanal
One	kenai	puku	puku
Two	oza	wehe	wehe
Three	tulaka	pahe	pahe
Four	wiag	watsa	watsa
Five	kenekus		mahar
Six	patirak		pawahe
Seven	semrawi		aghwohuitsh
Eight	wusuya		welieswatsa
Nine	umarask		pehelenga
Ten	kitshish		welkun-mahar

## W.

<i>Languages.</i>	Pima.	San Diego.	Santa Barbara.	San Luis Obispo.	San Antonio.
Sky	tash	na	alapai	tikhis	napalemak
Sun	maskat	intilla	alishakhua	s'maps	nnah
Moon		khillepkhuatai	aguai	tabua	tatsoopai
Stars		kha	akehun	k'shihimu	tatch-huanillh
Water	shontik	ahna	oh	to	tcha
House	nihki	epatch	ahpa		traamah
Man	tinot	seen	eheye	h'lmono	luah
Woman	uba	jacuel	ehnek	tasiyuhl	letso
Child	andi	ehuei	tupneesh	tshuilmono	sketana
Stone	jote	na	kheup	tkhenp	tashkha
Day	tashimet	quatai	husiec-esini	t'chashin	trokana
Great	vohovakuitch	siha			katcha
One	hemako	khahuac	paka	tskhumu	kitol
Two	kook	khamoc	shkoho	eshin	kakishe
Three	beik	tchapap	masekh	misha	klap'hai
Four	kiik	khetlacai	skumu	paksi	kisha
Five	khekhtaspe	khentchapai	yiti-paka	tiyehui	ultraoh
Six	tsautep		yiti-shkome	ksuhuasya	painel
Seven	bubak	tchapap-tchapap	yiti-masekh	ksluamishhe	t'eh
Eight	kikike	sihntchahoi	malahua	sh'komo	shaanel
Nine	humukt	namat	spa	shumotchi-makhe	tetatsoi
Ten	huisteman	sihn-nokhap	keshko	tuyimili	tsoeh
Eleven	maato		keilu	tihuapa	tsosoktolh
Twelve	koohk		masekh-eskumu	takotia	lapaiksha
Thirteen			kel-paka	huakshumu	lapaiksha-trekhtol
Fourteen			kel-ishiko	huaklesin	luoshosho
Fifteen			kel-masekh	huaklmishe	lapai-ultrau
Sixteen			peta	peusi	k'pesh
Lake	vo	kha-quatai	eukeke		ilpoi
Sea	kakatchka	khasilk	skahamihui	t' shnekhan	sh'kem
Mountain	toak	mai	oshlomoh!	tspu	kitspoi
Bow	nikat	atimm	akha	takha	khakeia
Arrow	napot	copel	yah	tslehui	tatoiyeu
Chief	capit	cuaipai	huot		quatai
Good	shukit	kham			katcha
Bad	numko	khano		tsohuis	khomo
Small		illmom			skitano
Earth		mat	iti-kiala-kaipi		lac
River	akemuli	kha	shtejeje	tslimi	shooka
Salt	ona	esu	tipi	tepu	trakai
Light	tai		neuk	tina	traam
Night	stuukum	cojon	sulcuhu	tch' khime	smek kai
Cold	seapit	khetchur	sokhton		tsatleia
Hot	ston		sientseuk		trauyeiya
White	stokha	umshap	ohuokh		k'matsol
Black		millh	akemai		k'hanhuat
Door	pualit	huaa	ekeipe		tahkham
Body	nionh	emal	hekiampium	sapi	natrikan
Father	niook	manalle	hokonosh	tuyu	tele
Mother	intui	patalle	khoninash		epjo
Brave	tiuot	kunemei	akhavishash		khaialhua
Much					khaiya
Little				tskhu	shome
Head	nemoh	khellta		tsihuisnin	traako
Heart	ipotuk	yatchick		p'sho	aahuu
Hand	noh	eshall		nokhop	nenan
Ear	naank	khiamall		nupu	tishokolo
Friend		kunehuaia		p'ta	tienkha
Enemy		akhua		tsakhsi	trinaihl
				tsinayihlmu	

## X.

<i>Languages.</i>	<i>Onolastica.</i>	<i>Aleutan.</i>	<i>Kamshatka.</i>
Man	tayaho	toioch	uskaams
Woman	anhahenak		
Father	athak	athan	is-ch
Mother	annak	anaan	naz-ch
Son		l'laam	pa-atsh
Daughter		ashkin	sooguing
Head	kamhek	kamgha	t-choosa
Hair	imleen	emley	koobit
Ear	tootoosak	totusak	e-ew
Eye	thak	thack	nanit
Nose	ankozin	anghosin	kaankang
Mouth	aheelrek	aghilga	kuz-ha
Tongue	ahnak	aghnak	nutshel
Teeth	keahoozen (pl.)	aghalun	kuppet
Hand	chiank	tsha	settoo
Fingers	at-hoonen	atchon	p-koida
Feet	keetok	kita	tsh-quatsshoo
Blood	amak	aameyek	messon
House	oollon	ooladok	kisut
Axe		anigaship	koasqua
Knife		omgazshizshik	watshoo
Shoes			
Sky	innyak	inkak	kochan
Sun	ahhapak	akathak	qua-atsh
Moon	tooheedak	toogithak	
Star	stan (pl.)	sthak	
Day	anneliak	anghalik	
Night	amak	amgik	kolkwa
Fire	keyhnak	kignak	pangitsl
Water	tanak	taangak	ee-ee
Rain	chehtak	tshiotakak	tshukutshoo
Snow	kanneeh	kaneek	
Earth	chekeke	tshekak	synt
River	chehanok		
Stone	koovvanak		
Tree	yahak		
Meat		oolow	t'haltal
Dog	aykok	uikuk	kossa
Beaver			
Bear	tanhak	tanguak	kasa
Bird			
Fish			etshoo
Great		taangoellik	
Cold		kinganalik	
White	oommeleek	komakuk	attagho
Black	kahchehzeek	kaktshikluli	
Red	oolluthak	aluthak	tshaang
I		keen	kikak
Thou		ingaan	kiz
He	ikoon		
One	atoken	attakon	kemmis
Two	arlok	alluk	nittanoo
Three	kankoo	kankoon	tshusquat
Four	seecheen	shitshin	tshascha
Five	chaan	tshang	koomdas
Six	atoon	attoon	kilkoas
Seven	oolloon	olung	ittachtenu
Eight	kancheen	kamtshing	tshoktenu
Nine	seecheen	sitching	tshaktanak
Ten	atek	hasuk	komtook











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